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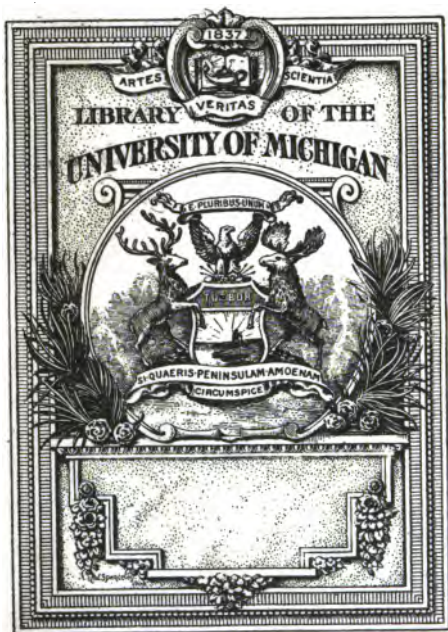
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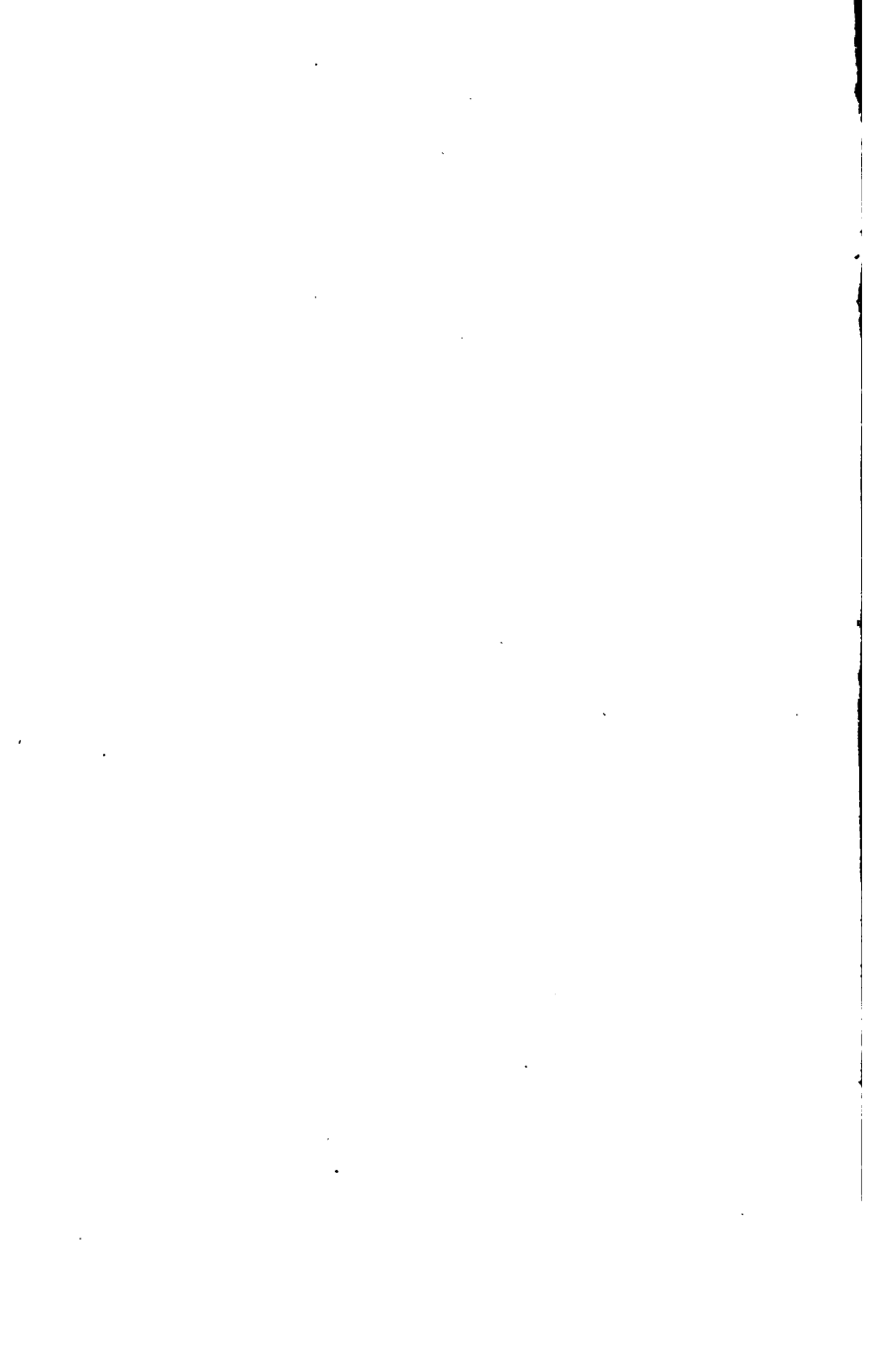
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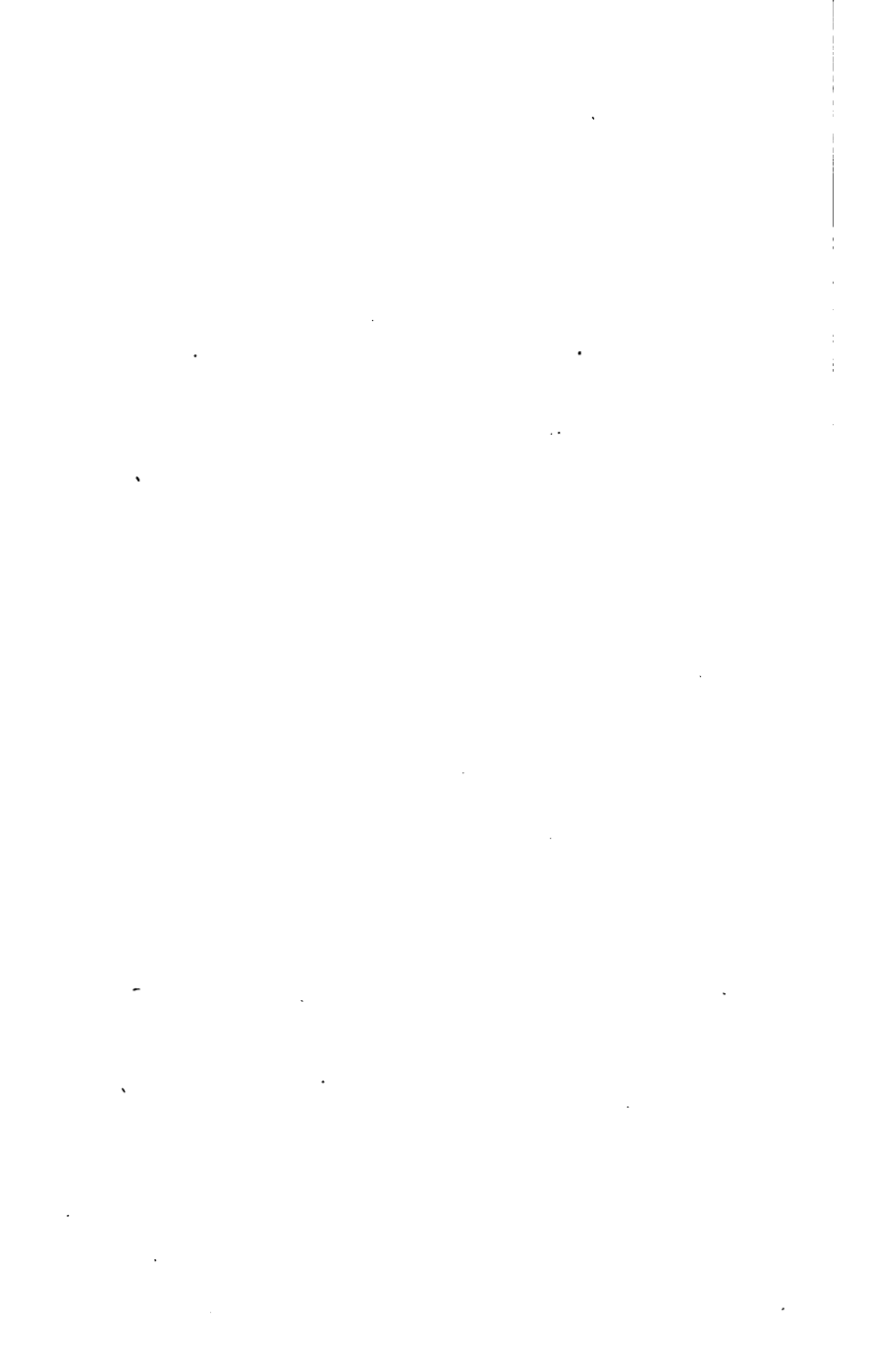
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Analecta Anglo-Saxonica.

SELECTIONS,
IN PROSE AND VERSE,
FROM THE
ANGLO-SAXON LITERATURE:
WITH
AN INTRODUCTORY ETHNOLOGICAL ESSAY,
AND
NOTES, CRITICAL AND EXPLANATORY.

BY
LOUIS F. KLIPSTEIN,
AA. LL. M. AND PH. D. OF THE UNIVERSITY OF GIESSEN; AUTHOR OF
"A GRAMMAR OF THE ANGLO-SAXON LANGUAGE," ETC.

VOL. II.

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PREFACE.

“It may truly be asserted,” says Mr. Wright, “that the literature of no other country can boast of the preservation of such a long and uninterrupted series of memorials as that of England. Even through the early ages of Saxon rule, though at times the chain is slender, yet it is not broken. We want neither the heroic song in which the *scóp* or poet told the venerable traditions of the fore-world to the chieftains assembled on the ‘mead-bench,’ nor the equally noble poems in which his successor sang the truths as well as the legends of Christianity. We have history and biography as they came from the pen of the Saxon writers, science, such as was then known, set down by those who professed it, and these written sometimes in the language of their fathers; whilst at other times they are clothed in that tongue which the missionaries had introduced, and in which the learning of Bede and Alcuin was revered, when the Saxon language was no longer understood. We have the doctrine of the church, both as it was discussed among its profoundest teachers, and as it was presented in simpler form to the ears of the multitude. Lastly, amongst the numerous manuscripts which the hand of time has spared to us, the lighter literature of our Saxon forefathers presents itself continually under many varying forms.”¹

It is from the productions of the “*scóp*” and his “successor” that this volume has been made up.

In the punctuation of the text we have been guided in every instance by what we conceived to be the true meaning. We are aware that in our division of many passages we have differed from high authorities, but it is a liberty which every editor of a language, no longer spoken, possesses to the fullest extent. Of his success in arriving at the sense of any author, it belongs to others to judge.

Rhythmical translations have been ventured upon in some cases; but being made line for line, they are necessarily restricted in expres-

¹ *Biographia Britannica Literaria—Anglo-Saxon Period*—pp. 1, 2. London, 1842.

sion. But the intimate relationship of the two languages will be thus more clearly perceived.

The reasons for adding a terminating *e* when omitted before the same or another vowel, or before certain consonants, will be found in the Notes. Had such omission appeared uniformly as MSS. have handed down the text of authors, or been absolutely required by rhythm, we might merely have denoted it by some artificial distinction, as is done in many modern languages.

To have noted every deviation from the text, even from forms of words in the same, as expressed in the sources from which we have drawn, would have been desirable, but was forbidden by the want of space. As in Vol. I., however, no important changes have been arbitrarily made, or without calling the student's attention to them.

In the Notes appended to this volume, the references to the Grammar will be found but few, as almost all etymological forms, and syntactical peculiarities occurring in the language, had been exemplified in the first. Some of those references, we will here observe, are made to the author's revised edition of the same, now in preparation for the press, in which the syntax will appear more fully illustrated than in the work as originally issued.

In conclusion, we would not forbear acknowledging our indebtedness to the labors of Thorpe, Kemble, and others, whose names stand foremost in the modern school of Anglo-Saxon literature.

ST. JAMES, SANTEE, S. C. }
Sept. 1, 1848. }

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ANALECTA ANGLO-SAXONICA.

PART III.

SELECTIONS IN VERSE.

I. FROM CAEDMON'S PARAPHRASE OF SACRED HISTORY.

THE PRAISE OF THE DEITY.

Us is riht micel
Thæt we rodera Weard,
Wereda Wuldor-Cyning,
Wordum hérigon,
Móðum lufion.
He is maegna spéd,
Heáfod ealra
Heáh-gesceafta,
Freá aelmihtig.
10 Næs him fruma aefre
Or geworden,
Ne nú ende cymth
Ecean Drihtnes ;
Ac he bíth á ric
Ofer heofen-stólas ;
Heágum thrymmum,
Sóthfaest and swith-feórm,
Swegl-bosmas heold,
Thá wáeron gesette
20 Wide and síde,
Thurh geweald Godes,

Wuldres bearnum,
Gásta weardum.

THE REVOLT AND CONDEMNATION OF THE ANGELS,

- Haefdon gleám and dreám
 Heora órdfruman
 Engla threatas,
 Beorhte blisse;
 Wáes heora bláed micel;
 Thēgnas thrymfaeste!
 30 Thēóden hēredon;
 Sægdon lustum lóf
 Heora Líf-Freán;
 Démdon; Drihtnes
 Dugethum, wáeron
 Swithe gesaelige;
 Synna ne cuthon,
 Firena fremman;
 Ac hie on frithe lifdon,
 Ece mid heora Aldor;
 40 Elles ne ongunnon
 Ræran on roderum,
 Nymþe riht and sóth,
 Aer-thón engla weard,
 For oferhygde,
 Dælan on gedwilde,
 Noldon dreogan leng
 Heora-selfra raed;
 Ac hie of sib-lufan
 Godes ahwurfon;
 50 Haefdon gylp micel,
 Thæt hie with Drihtne
 Dælan meahton
 Wuldor-faesten-wic,

- Werodes ðrym,
 Síd and swegl-torht.
 Him ðæsér sár gelamp,
 Aefst and oferhygd,
 And ðaes engles mód,
 The ðhone unraed ongan
 60 Aerest fremman,
 Wefan and weccan,
 Thá he word cwaéth,
 Nithes ofþyrsted,
 Thæt he on north-dæle,
 Hám and heáh-setl,
 Heofena rices
 Agan wolde.
 Thá wearth ýrre God,
 And thám werode wrath,
 70 The he áer wurthoda
 Wlite and wuldre ;
 Sceóp thám werlogan
 Wraeclicne hám
 Weorce tó leáne,
 Helle heáfas,
 Hearde níthas.
 Heht thæt wíte-hús
 Wraecna bídan,
 Deóp, dreáma leás !
 80 Drihten úre,
 Gásta wearda.
 Thá he hit geáro wiste,
 Sin-nihte bescald,
 Susle ge-innod,
 Geond-folen fýre,
 And faer-cýle,
 Réce and reáde lége,
 Heht thá, geond thæt raedleáse hóf,

Weaxan wite-brogan.

- 90 Haefdon hie wróht-getéme
 Grimme with God gesomnod ;
 Him, thaes, grim leán becóm ;
 Cwaedon thaet heó rice,
 Réthe móde,
 Agan woldon,
 And swá eáthe meahton.
 Him seó wén geleáh,
 Siththan Wealdend his,
 Heofena Heáh-Cyning,

- 100 Handa araérde
 Hehste with tham herge ;
 Ne mihton hyge-leáse,
 Máene with Metode,
 Maegen brýttigan ;
 Ac him se Máera
 Mód ge-twaefde ;
 Baelc forbigde,
 Thá he gebolgen wearth ;
 Beslöh syn-sceáthan

- 110 Sigore and gewearde,
 Dóme and duguthe,
 And dreáme benam,
 His feónd frithe,
 And gefeán ealle,
 Torhte tíre ;
 And his torn gewraéc
 On gesacum swithe,
 Selfes mihtum,
 Strengum stype ;

- 120 Haefde styrne mód,
 Gegremed grymme ;
 Gráp on wrathe,
 Fáum folmum,

- And him on faethm gebræc!
 Yrre on móde,
 Aethele bescýrede
 His wither-brecañ,
 Wuldor-gestealdum;
 Sceóp thá and scýrede,
 130 Scyppend úre,
 Oferhydig cyn
 Engla of heofnum;
 Waerleás werod
 Waldend sende,
 Láthwendne here
 On langne sith,
 Geomre gástan.
 Wáes him gylp forod,
 Beót forborsten,
 140 And forbíged thrym,
 Wlíte gewemmed.
 Heó on wrace
 Syththan seómodon,
 Swearte sithe;
 Ne thorfton hlúde hlihhan;
 Ac heó hell-tregum
 Werige wunodon,
 And weán cuthon,
 Sár and sorge;
 150 Susl throwedon,
 Thystrum beþheáhte,
 Thearl aefterleán,
 Thaes-the heó ongunnon
 With Gode winnan.
 Thá wáes sóth swá sár,
 Sibb on heofnum,
 Faegre freotho-theawas;
 Freá eallum leóf,

- Theóden his thegnum ;
 160 Thrymmas weoxon,
 Dugutha mid Drihtne,
 Dreám-hæbbendra.
 Wæron thá gesóme,
 Thá-the swegl búath,
 Wuldres ethel ;
 Wroht wæs asprungen,
 Oht mid englum,
 And orleg nith,
 Siththan here-wosan
 170 Heofon ofgeáfon,
 Leohte belorene.
 Him on láste setl,
 Wuldor-spédum wélig,
 Wíde stód,
 Gifum growende,
 On Godes rice,
 Beorht and geblædfaest,
 Búendra leás,
 Siththan wraec-stowe,
 180 Werige gástas,
 Under hearm-locan,,
 Heane gefóron.

THE CREATION OF THE HEAVENS AND EARTH.

- Thá theáhtode
 Theóden úre
 Mód-gethonce,
 Hú he thá máeran gesceafte,
 Ethel-statholas,
 Eft gesette
 Swegel-torhtan seld,
 190 Selran werode ;

- Thá hie gylp-sceáthan
 Ofgifen haefdon,
 Heáh on heofenum.
 Forthám hálíg God,
 Under roderes fenge,
 Ricum mihtum,
 Wolde thaet him eorthe,
 And up-roder,
 And síd waeter,
 200 Geseted wurde
 Woruld-gesceafte,
 On wrathra gylð,
 Thára the forhealdene
 Of hleo sende.
 Ne waes hér thá-gyt,
 Nymthe heolster-sceádo,
 Wiht geworden;
 Ac thes wida grund
 Stód deóp and dim,
 210 Drihtne fremed,
 Idel and unnýt;
 On thone eágum wlát
 Stith-ferhth Cyning,
 And thá stowe beheold
 Dreáma leáse;
 Geseáh deorc gesweorc
 Semian sin-nihte,
 Sweart under roderum,
 Wonn and wéste,
 220 Oth-thaet theós woruld-gesceaft
 Thurh word gewearth
 Wuldor-Cyninges.
 Hér áserest gesceóp
 Éce Drihten,
 Helm eall-wihta,

- Heofon and eorþan,
 Rodor araérde;
 And þis rúme land
 Gestathelode,
 230 Strangum mihtum,
 Freá aelmihtig.
 Folde wæs þá-gyt
 Graes-ungréne;
 Garsecg theáhte,
 Sweart syn-nihte,
 Síde and wide,
 Wonne waegas.
 Þá wæs wuldor-torht
 Heofon-Weardes gást
 240 Ofer holm boren,
 Miclum spédum.
 Metod engla heht,
 Lifes Brýtta,
 Leoht forthcuman
 Ofer rúmne grund.
 Rathe wæs gefýlled
 Heáh-Cyninges háes;
 Him wæs hálíg leoht
 Ofer wéstene,
 250 Swá se Wyrhta bebeád.
 Þá gesundrode
 Sigora Waldend,
 Ofer lago-flóde,
 Leoht with theostrum,
 Sceáde with scíman;
 Sceóp þá bám naman
 Lifes Brýtta.
 Leoht wæs áerest,
 Thurh Drihtnes word,
 260 Daeg genemned;

Wlíte-beorht gesceaft !

Wel licode

Freán aet frymthe

Forth-baero tíð.

Daeg áeresta geseáh

Deorce sceáde,

Swearte swithrian

Geond síðne grund.

Thá seó tíð gewát

270 Ofer tiber sceacan

Middan-geardes.

Metod aefter sceáf,

Scírum scíman,

Scippend úre,

Aefen áerest.

Him arn on láste,

Thrang, thystre genip,

Thám-the se Theóden-self

Sceóp Nihte naman.

280 Nergend úre

Hie gesundrode ;

Siththan aefre,

Drugon and dydon

Drihtnes willan,

Ece ofer eorþan.

Thá cóm other daeg,

Leoht aefter theostrum ;

Heht thá Lifes Weard,

On mére-flóde,

290 Middum weorþan

Hýhtlic heofon-timber ;

Holmas dælde

Waldend úre,

And geworhte thá

Roderes faesten ;

- Thaet se rica ahóf
 Up fram eorthan,
 Thurh his ágen word,
 Freá aelmihtig.
 300 Folde wæs adæled,
 Under heáh-rodore,
 Hálgum mihtum,
 Waeter of waetrum,
 Thám the wuniath gyt
 Under faestenne
 Folca hrófes.
 Thá cóm ofer foldan,
 Fus sithian,
 Máera mergen thrida.
 310 Náeron métode thá-gyt
 Wide land, ne wégas nýtte,
 Ac stód bewrigen faeste
 Folde mid flóde.
 Freá engla heht
 Thurh his word wesan
 Waeter gemaéne,
 Thá nú under roderum
 Heora ryne healdath,
 Stowe gestefnde.
 320 Thá stód hrathe
 Holm under heofonum,
 Swá se Hálga bebeád,
 Síd, aetsomne;
 Thá gesundrod wæs
 Lago with lande.
 Geseáh thá Lifes Weard
 Dríge stowa,
 Dugotha Hyrde,
 Wide aet-eówde;
 330 Thá se Wuldor-Cyning

Eorþan nemde ;
 Gesette ythum heora
 Onrihtne ryne,
 Rûmum flóde,
 And gefeterode
 * * *
 * * *

THE FORMATION OF EVE, AND MAN'S FIRST ESTATE.

- Ne thûhte thá gerysne ,
 Rodora Wearde,
 Thaet Adam leng
 Ana wære
- 340 Neorîna-wonges,
 Niwre gesceafte,
 Hyrde and healdend ;
 Forþhôn him Heáh-Cyning,
 Freá aelmihtig,
 Fultum tióde,
 Wif aweáhte,
 And thá wrathe sealde,
 Lifes Leoht-Fruma,
 Leófum rince.
- 350 He thaet andweorc
 Of Adámes
 Líce aleothode,
 And him listum ateáh
 Rib of sídan.
 He wæs reste-faest,
 And softe swæf,
 Sár ne wiste,
 Earfotha dæl,
 Ne thæer ænig côm
- 360 Blód of benne ;

- Ac him Brego engla
 Of lice ateáh
 Liothende bân,—
 Wer unwúndod,—
 Of thám worhte God
 Freólice faemnan;
 Feorh in-gedyde,
 Ece saule;
 Heó wæron englum gelíce;
 370 Thá wæs Adames brýd
 Gáste gegeárwod.
 Hie on geogothé bú,
 Wlite-beorhte, wæron
 On woruld cennede
 Meotodes mihtum.
 Mán ne cuthon
 Dón, ne dreogan;
 Ac him Drihtnes wæs
 Bám, on breostum,
 380 Byrnende lufu.

ADAM AND EVE BLESSED BY THE CREATOR.

- Thá gebletsode
 Blithe-heort Cyning,
 Metod al-wihta,
 Monna cynnes
 Thá forman twá,
 Faeder and moder,
 Wif and waepned.
 He thá word cwaeth:
 "Témath nú and wexath,
 390 Tudre fyllath
 Eorthan ael-gréne,
 Incre cynne,

- Sunum and dohtrum.
 Inc sceal sealt waeter
 Wunian on gewealde,
 And eall worulde gesceaft.
 Brucath blæd-daga,
 And brim-hlaeste,
 And heofon-fugla.
 400 Inc is hálig feoh,
 And wilde deór
 On geweald gesealde;
 And lifigende,
 Thá-~~the~~ land tredath,
 Feorh-eáceno cynn,
 Thá-~~the~~ flód wecceth,
 Geond hron-ráde,
 Inc hýrath ealle."

THE TERRESTRIAL PARADISE.

- Thá sceawode
 410 Scyppend úre
 His weorca wlite,
 And his waestma blæd,
 Niwra gesceafta.
 Neorxnawong stód
 Gód and gástlic,
 Gifena gefylled,
 Fremum forthweardum.
 Faegere leóhte
 Thæt lithe land
 420 Lago yrnende,
 Wylle-burne.
 Nalles wolcnu thá-gyt,
 Ofer rúmne grund,
 Regnas báeron,

- Wanne mid winde ;
 Hwaethre waestmum stód
 Folde gefraetwod.
 Heoldon forth-ryne
 Eá-streámas heora,
 430 Aethele feower,
 Of thám niwan
 Neorxna-wonge.
 Thá waeron adaélede,
 Drihtnes mihtum,
 Ealle of ánum,
 Thá he thás eorthan gesceóp,
 Waetre wlite-beorhtum,
 And on woruld sende ;
 Tháera hátath yldesta
 440 Eorth-búende
 Fison, folc-weras ;
 Sáe-foldan dæol
 Bráde bebugeth,
 Beorhtum streámum
 He beleác útan.
 On thære ethyl-tyrf
 Niththas findath,
 Neán and feorran,
 Gold and gym-cynn,
 450 Gum-theóda bearn,
 Thá selestan,
 Thaes-the us secgath béc.
 Thónne seó aefre
 Ethiopía-land,
 And leód-geard,
 Beligeth úton,
 Ginne ricu ;
 Thære is Géon nama.
 Thrida is Tigris,

460 Seó with ðeóðscipe,
 Eá in-flédu,
 Assiriae belith.
 Swilce is seó feórthe,
 Þhá nú, geond folc monig,
 Weras Eufráten
 Wide nemnath
 * * *
 * * *

THE COMMAND TO ADAM AND EVE.

* * *
 "Ac niótath inc ðhaes othres ealles,
 Forlaetath ðhone áenne beám,
 Wariath inc with ðhone waestm,
 470 Ne wyrth inc wilna gæd."
 Hnigon ðhá mid heáfðum
 Heofon-Cyninge
 Georne tógeanes,
 And sáedon ealles ðhanc,
 Lista and ðhára lára.
 He let heó ðhaet land búan.
 Hwaerf him ðhá tó heofenum
 Hálig Drihten,
 Stith-ferhth Cyning.
 480 Stód his hand-geweorc
 Sámod on sande ;
 Nyston sorga wiht
 Tó begroornianne,
 Bútan heó Godes willan
 Lengest láeston ;
 Heó waéron leófe Gode,
 Þhendán heó his hálige word
 Healdan woldon.

THE SUBJECT OF THE REVOLT AND CONDEMNATION OF SATAN
AND HIS FOLLOWERS RESUMED,—WITH ITS BEARING UPON
THE TEMPTATION AND FALL OF MAN.

Haefde se Ealwalda

- 490 Engel-cynna,
Thurh hand-maegen,
Hálig Drihten,
Tyne getrymede,
Tháem he getrúwode wel,
Thaet hie his giongorscipe
Fyligan woldon,
Wyrcean his willan;
Forþón he him gewit forgeáf,
And mid his handum gesceóp,
500 Hálig Drihten.
Gesette haefde he hie swá gesaeliglice;
Aenne haefde he swá swithne geworhtne,
Swá mihtigne on his mód-gethóhte,
He let hine swá micles wealdan,
Hehstne tó him on heofona rice.
Haefde he hine swá hwítne geworhtne,
Swá wynlic wæs his waestm on heofonum,
Thaet him cóm fram Weroda Drihtne,
Gelic wæs he thám leohtum steorrum.
510 Lóf sceolde he Drihtnes wyrcean,
Dýran sceolde he his dreámas on heofonum,
And sceolde his Drihtne thancian
Thaes léanes the he him on thám leohte gescé-
rede.
Thónne lete he his hine lange wealdan;
Ac he awende hit him tó wyrsan thinge;
Ongan him winn up-ahebban,
With thone hehstan heofnes Wealdend,
The siteth on thám hálgan stóle.

- Deóre wæs he Drihtne úrum ;
 520 Ne mihte him bedyrned wyrthan,
 Thaet his engel ongan
 Ofermód wesan ;
 Ahóf hine with his Hearran ;
 Sóhte héte-spræce,
 Gylp-word ongear ;
 Nolde Gode ðeowian ;
 Cwæth thaet his líc wære
 Leoht and scéne,
 Hwít and hiów-beorht ;
 530 Ne meahte he aet his hige findan,
 Thaet he Gode wolde,
 Geongerdóme,
 Theódne, ðeowian ;
 Thúhte him-sylfum,
 Thaet he maegen and craeft
 Máran haefde,
 Thonne se hálga God
 Habban mihte
 Folc-gestaelna.
 540 Feala worda gespæc
 Se engel ofermódes ;
 Thóhte, ðurh his ánes oraeft,
 Hú he him strenglicran
 Stól geworhte,
 Heáhran on heofonum ;
 • Cwæth thaet hine his hige speóne,
 Thaet he west and north
 Wyrcean ongunne
 Trymede getimbro ;
 550 Cwæth him tweó-thúhte,
 Thaet he Gode wolde
 Geongra weorthan.
 'Hwæt sceal ic winnan ?' cwæth he :

' Nis me wihte ðearf
 Hearran tó habbanne;
 Ic maeg mid handum swá fela
 Wundra gewyrcean;
 Ic haebbe geweald micel
 Tó gyrwanne

560 Godlicran stól,
 Heáhran on heofne.
 Hwý sceal ic aefter his hyldo ðeowian,
 Bugar him swilces geongordómes?
 Ic maeg wesán god swá he.
 Bigstandath me, strange geneátas,
 Þá ne willath me aet ðám strithe geswican.
 Haelethas heardmóde,
 Hie habbath me tó hearran gecorene,
 Rófe rincas!

570 Mid swilcum maeg man raed geþencean,
 Fón mid swilcum folc-gesteallan;
 Frýnd synd hie mine georne,
 Holde on hyra hyge-sceaftum;
 Ic maeg hyra hearra wesán,
 Raedan on ðis rice.
 Swá me ðaet riht ne ðinceth,
 Þaet ic oleccan
 Awihte ðurfe
 Gode aefter góde sánegum;

580 Ne wille ic leng his geongra wurthan!
 Þá hit se Allwalda
 Eall gehýrde,
 Þaet his engel ongan
 Ofermód micel
 Ahebban with his Hearran,
 And spráec heáligu word
 Dollice with Drihten sáinne;
 Sceolde he ðá dæde ongyldan,

- Worc-~~þ~~haes gewinnes gedáelan,
 590 And sceolde his wite habban,
 Ealra morthra maest.
 Swá déth monna gehwilc,
~~T~~he with his Waldend
 Winnan ongynneth,
 Mid máne with ~~þ~~hone maéran Drihten.
~~T~~há wearth se Mihtiga gebolgen,
 Hehsta heofones Waldend,
 Wearp hine of ~~þ~~ám heán stóle.
 Héte haefde he aet his Hearran gewonnen,
 600 Hylde haefde his forlorene,
 Gram wearth him se Góda on his móde ;
 For~~þ~~ón he sceolde grund gesecan
 Heardes helle-wites,
~~T~~haes-~~þ~~e he wann with heofnes Waldend ;
 Acwaéth hine ~~þ~~á fram his hyldo,
 And hine on helle wearp,
 On ~~þ~~á deópan dáelas,
~~T~~haer he tó deofle wearth.
 Se feónd mid his geferum eallum
 610 Feollon ~~þ~~á ufon of heofnum,
~~T~~urh longe swá ~~þ~~reó niht and dagas,
~~T~~há englas of heofnum on helle
 And heó ealle forsceóp Drihten tó deoflum.
 For~~þ~~ón-~~þ~~e heó his dáede and word
 Noldon weorthian,
 For~~þ~~ón heó on wyrse leoht,
 Under eorthan neothan,
 Aelmihtig God
 Sette sigeleáse
 620 On ~~þ~~á sweartan helle,
~~T~~haer haebbath heó on-aefen,
 Ungemét-lange,
 Ealra feónda gehwilc,

- Fýr-edneowe ;
 Thónne cymth on uhtan
 Eásterne wind,
 Forst fyrnum cald,
 Symble fýr oththe gár ;
 Sum heard geswinc
 630 Habban sceoldon ;
 Worhte man hit him tó wíte ;
 Hyra woruld wæs gehwyrfed ;
 For mán-sithe,
 Fylde helle
 Mid thám andsacum.
 Heoldon englas forth
 Heofon-rices heáhthe,
 The aer Godes hyldo gelaæston.
 Lágon thá othre fynd on thám fýre,
 640 The aer swá feala hæfdon
 Gewinnes with heora Waldend ;
 Wíte thóliath,
 Hatne heatho-welm,
 Helle tó-middes,
 Brand and bráde lígas,
 Swilce-eác thá biteran récas,
 Throsm and thystro ;
 Forthón hie thegnscipe
 Godes forgýmdon ;
 650 Hie hyra gál beswác,
 Engles oferhygd ;
 Noldon Alwealdan
 Word weorthian ;
 Hæfdon wite micel ;
 Wæron thá befeallene
 Fýre tó botme,
 On thá hatan helle,
 Thurh hygeleáste,

- And ðurh oferméto ;
 660 Sôhton other land,
 ðæt wæs leohtes léas,
 And wæs liges full,
 Fýres faer micel.
 Fýnd ongeaton,
 ðæt hie hæfdon gewrixled
 Wíta unrím,
 ðurh heora miclan mód,
 And ðurh miht Godes,
 And ðurh oferméto
 670 Ealra swithost.

SATAN ADDRESSES HIS COMRADES.

- Þá spræc se ofermóda cyning,
 ðe aer wæs engla scýnost,
 Hwítost on heofne,
 And his Hearran leóf,
 Drihtne dýre,
 Oth hie tó dole wurdon,
 ðæt him for gálscipe
 God-sylf wearth,
 Mihtig, on móde ýrre ;
 680 Wearp hine on ðæt morthor-innan,
 Nither on ðæt nió bedd,
 And sceóp him naman siththan ;
 Cwæeth ðæt se hehsta
 Hátan sceolde
 Sátan siththan ;
 Het hine ðære sweartan
 Helle grundes gýman,
 Nalles with God winnan.
 Sátan mathelode,
 690 Sorgiende spræc,

- Se-~~the~~ helle forth
 Healdan sceolde,
 Gýman ~~þ~~haes grundes ;
 Wæs ær Godes engel,
 Hwít on heofne,
 Oth hine his hyge forspeón,
 And his ofermétto
 Ealra swithost,
~~Þ~~haet he ne wolde
 700 Wereda Drihtnes
 Word wurthian.
 Weoll him on-innan
 Hyge ymb his heortan,
 Hat wæs him útan
 Wrathlic wite.
 He ~~þ~~á word cwaæth :
 “ Is ~~þ~~es aenga stéde ungelic swithe
~~Þ~~ám othrum ~~þ~~e we ær cuthon,
 Heán on heofon-~~rice~~,
 710 ~~Þ~~e me mín Hearra onlág,
~~Þ~~eah we hine, for ~~þ~~ám Alwældan,
 Agan ne moston,
 Rómigan úres rices.
 Naefth he, ~~þ~~eah, riht gedón,
~~Þ~~haet he us haefth befyllad
 Fýre tó bótme
 Helle ~~þ~~ære hatan,
 Heofon-~~rice~~ benumen ;
 Hafath hit gemearcod
 720 Mid mon-cynne
 Tó gesettanne.
~~Þ~~haet me is sorga maest,
~~Þ~~haet Adam sceal,
~~Þ~~e wæs of eorðan geworht,
 Minne stronglican

- Stól behealdan,
 Wesan him on wynne,
 And we þis wite þhólian,
 Hearn on þhisse helle.
 730 Wá lá áhte ic mínra handa geweald,
 And móste áne tid
 Ute weorthan,
 Wesan áne winter-stunde!
 Þhónne ic mid þhysum werode—
 Ac licgath me ymbe
 Iren-bendas,
 Ríðeth racentan sál;
 Ic com ríces leás!
 Habbath me swá hearde
 740 Helle clommas
 Faeste befangen!
 Hér is fýr micel,
 Ufan and neothone;
 Ic á ne geseáh
 Láthran landscipe;
 Líg ne aswaniath,
 Hat ofer helle.
 Me habbath hringā gespong,
 Slith-hearda sál,
 750 Sithes amyrrred,
 Afyrred me mín féthe;
 Fét synt gebundene,
 Handa gehaefte,
 Synt þhissa hell-dora
 Wégas forworhte,
 Swá ic mid wihte ne maeg
 Of þhissum liotho-bendum.
 Licgath me ymb-útan
 Heardes írenes,
 760 Háte geslaegene,

Grindlas greáte,
 Mid ȝý me God hafath
 Gehæfted bé ȝám healse.
 Swá ic wát he minne hige cuthe,
 And ȝaet wiste eác
 Weroda Drihten,
 ȝaet sceolde unc Adame
 Yfel gewurthan,
 Ymb ȝaet heofon-ríce,

770 ȝaer ic áhte mínra handa geweald . . .

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. . . . Ac ȝóliath we nú ȝreá on helle,
 ȝaet syndon ȝystro and hæto,
 Grimme, grundleáse ;
 Hafath us God-sylf
 Forswapen on ȝás sweartan mistas.
 Swá he us ne maeg áenige synne gestaelan,
 ȝaet we him on ȝám lande láth gefremmedon ;
 He hæfth us, ȝeáh, ȝaes leohtes bescýrede ;
 Beworpen on ealra wíta maeste ;

780 Ne magon we ȝaes wrace gefremman,
 Geleánian him mid láthes wihte,
 ȝaet he us hafath ȝaes leohtes bescýrede.
 He hæfth nú gemearcod áne middan-geard,
 ȝaer he hæfth mann geworhtne
 Aefter his onlicnesse,
 Mid ȝám he wile eft gesettan
 Heofona rice mid hluttrum saulum.
 We ȝaes sculon hycgan georne,
 ȝaet we on Adame, gif we aefre maegon,
 790 And on his eafrum swá-sáme, andan gebétan,
 Onwendan him ȝaer willan sínes,
 Gif we hit maegon wihte aȝencan.

- Ne gelyfe ic me nú þ̃aes leohtes furthor,
 Þ̃aes-þ̃e him þ̃enceth lange niótan,
 Þ̃aes eádes mid his engla craefte.
 Ne mage we þ̃aet on aldre gewinnan,
 Þ̃aet we mihtiges Godes mód onwáecon.
 Uton oth-wendan hit nú monna bearnum,
 Þ̃aet heofon-ríce, nú we hit habban ne móton ;
 800 Gedón þ̃aet hie his hyldo forláeton,
 Þ̃aet hie þ̃aet onwendon þ̃aet he mid his worde
 bebeád ;
 Þ̃ónne weorth he him wrath on móde,
 Ahwyrfth hie fram his hyldo ;
 Þ̃ónne sculon hie þ̃ás helle secan,
 And þ̃ás grimman grundas ;
 Þ̃ónne móton we hie us tó giongrum habban,
 Fira bearn on þ̃issum faestum clomme.
 Onginnath nú ymb þ̃á fyrde þ̃encean :—
 Gif ic áenegum þ̃egne
 810 Theóden-mádm̃as
 Geára forgeáfe,
 Þ̃endan we on þ̃ám gódan ríce
 Gesaelige sáeton,
 And haefdon úre setla geweald,
 Þ̃ónne he me ná on leófran tíð
 Leánum ne meahte
 Mine gife gyldan ;
 Gif his gien wolde,
 Minra þ̃egna hwilc,
 820 Getþ̃afa wurthan ;
 Þ̃aet he, up heónon,
 Ute mihte
 Cuman þ̃urh þ̃ás clustro ;
 And haefde craeft mid him,
 Þ̃aet he mid fether-homan
 Fleógan meahte,

Windan on wolcne,
 Țhaér geworhte standath
 Adam and Eue,

- 830 On eorþ-ríce,
 Mid wélan bewundene,
 And we synd aworpene hider,
 On ȥás deópan dálo.
 Nú hie Drihtne synd
 Wurthran micle,
 And móton him ȥhone wélan ágan,
 ȥhe we on heofon-ríce
 Habban sceoldon,
 Ríce mid rihte ;

- 840 Is se raed gescýred
 Monna cynne.
 ȥhaet me is on minum móde swá sár,
 On minum hyge hreóweth,
 ȥhaet hie heofon-ríce
 Agon tó aldre.
 Gif hit eower áenig maege
 Gewendan mid wihte,
 ȥhaet hie word Godes
 Láre forlæton,

- 850 Sona hie him ȥhe láthran beóth ;
 Gif hie brecath his gebodscipe,
 ȥhónne he him abolgen wurtheth ;
 Siththan biþ him se wéla onwended,
 And wyrth him wíte gegeárwod,
 Sum heard hearm-sceáru.
 Hycgath his ealle,
 Hú ge hie beswicon ;
 Siththan ic me feste maeg
 Restan on ȥhyssum racentum,

- 860 Gif him ȥhaet rice lósath.
 Se-ȥhe ȥhaet gelæsteth,

Him biþ leán geáro,
 Aefter tó aldre,
 Țhaes we hér-inne magon,
 On Țhyssum fyre forth,
 Fremena gewinnan ;
 Sittan læte ic hine with me-sylfne,
 Swá-hwá-swá Țhaet secgan cymeth,
 On Țhás hatan helle,
 870 Țhaet hie Heofon-Cyninges,
 Unwurthlice,
 Wordum and dædum,
 Lære

THE EXPEDITION OF ONE OF SATAN'S MINISTERS TO THE UPPER
 WORLD, AND HIS INTERVIEW WITH ADAM IN PARADISE.

Ongan hine ȥhá gyrwan
 Godes andsaca,
 Fus on fraetwum ;
 Haefde faecne hyge.
 Haeleth helm on heáfod asette,
 And ȥhone full-hearde geband,
 880 Spenn mid spangum ;
 Wiste him spraeca fela,
 Wóra worda ;
 Wand him up ȥhánon,
 Hwearf him ȥhurh ȥhá hell-dora,
 Haefde hyge strangne ;
 Leólc on lyfte,
 Láthwende móde,
 Swang ȥhaet fyr on-twá
 Feóndes craefte ;
 890 Wolde dearnunga
 Drihtnes geongran,
 Mid mán-dædum,

- Menn beswican,
 Forlædan and forlæran,
 Thaet hie wurdon láthe Gode.
 He tha geferde,
 Thurh feóndes craeft,
 Oth-thaet he Adam
 On eorth-ricē,
 900 Godes hand-gesceafte,
 Geárone funde,
 Wislice geworhtne,
 And his wif sómed,
 Freó faegroste,
 Swá hie fela cuthon
 Gódes gegeárwigean,
 Tha him tó gingran selfum,
 Metod man-cynnes,
 Mearcode self.
 910 And him bi twégen
 Beámas stódon,
 Tha waeron útan
 Ofaetes gehlædene,
 Gewerede mid waestme
 Swá hie Waldend-God,
 Heáh Heofon-Cyning,
 Handum gesetté,
 Thaet thaer ylde bearn
 Móste onceósan
 920 Gódes and yfeles,
 Gumena aeghwilc,
 Wélan and wáwan.
 Náes se waestm gelic :
 Other wæs swá wynlic,
 Wlítig and scéne,
 Lítthe and lófsum ;
 Thaet wæs lifes beám !

- Móste on écnisse
 Aefter lybban,
 930 Wesan on worulde,
 Se thaes waestmes onbát;
 Swá him aefter-þý
 Yldo ne derede,
 Ne suht swaer;
 Ac móste symle wesan
 Lungre on lustum,
 And his lif ágan;
 Hyldo Heofon-Cyninges
 Hér on worulde habban;
 940 Him tó waéron wítode
 Gethingtho on þone beáhne heofon,
 Þónne he heónon wende.
 Þónne waés se other,
 Eallunga sweart,
 Dim and þhystre;
 Þæt waés deaðes beám!
 Se báer bitres fela.
 Sceolde bú witan
 Ylða aeghwilc,
 950 Yfles and gódes;
 Gewánod on þisse worulde,
 Sceolde on wíte á,
 Mid swate and mid sorgum,
 Siththan libban,
 Swá-hwá-swá gebyrgde
 Thaes on thám beáme geweoð.
 Sceolde hine ylða beniman
 Ellen-dæda
 Dreámas and drihtscipas,
 960 And him beón deað scýred.
 Lytle hwíle sceolde he
 His lifes niótan,

- Secan ðhónne landa
 Sweartost on fyre;
 Sceolde feóndum ðheowian,
 ðhæc is ealra frecna maeste
 Leódum tó langre hwile.
 ðhaet wiste se látha georne,
 Dyrne deofles bóda,
 970 ðhe with Drihten wann;
 Wearp hine ðhá on wyrmes lic,
 And wand him ðhá ymb-útan
 ðhone deathes beám,
 ðthurh deofles craeft;
 Genam ðhæc ðhaes ófaetes,
 And wende hine eft ðhánon
 ðhæc he wiste hand-geweorc
 Heofon-Cyninges;
 Ongan hine ðhá frinan
 980 Forman worde
 Se látha mid ligenum:
 "Langath ðhé awuht,
 Adam, up tó Gode?
 Ic eom on his aerende hider
 Feorran gefered,
 Ne ðhaet nú fyrr ne wæs,
 ðhaet ic with hine-sylfne sáet.
 ðhá het he me on ðhysne sith faran,
 Het ðhaet ðhú ðhisses ófaetes áete,
 990 Cwæeth ðhaet ðhín ábal, and craeft,
 And ðhín mód-sefa
 Mára wurde,
 And ðhín lic-homa
 Leohtra micle,
 ðhín gesceápu scénra;
 Cwæeth ðhaet ðhé áeniges sceates ðhearf
 Ne wurde on worulde,

- Nú ̥thú willan, haefst
 Hyldo geworhte
 1000 Heofon-Cyninges,
 Tó-̥thane ge̥thenod
 ̥thinum Hearran ;
 Haefst ̥thé with Drihten dýrne geworhtne.
 Ic gehýrde hine ̥thíne dáeda and word
 Lófan on his leohte,
 And ymb ̥thín lif sprecað.
 Swá ̥thú læstan scealt
 ̥Thaet on ̥this land hider
 His bóðan bringath.
- 1010 Bráde synd on worulde
 Gréne geardas,
 And God wíðeth
 On ̥thám hehstan
 Heofna rice.
 Ufan Alwalda
 Nele ̥thá earfothu
 Sylfa habban,
 ̥Thaet he on ̥thýsne sith fare,
 Gumena Drihten ;
- 1020 Ac he his gingran sent
 Tó ̥thínre spræce.
 Nu he ̥thé mid spellum het
 Listas læran,
 Læste ̥thú georne
 His ambyhto.
 Nim ̥thé ̥this ófaet on hand,
 Bít hit, and byrge ;
 ̥Thé weorth on ̥thinum breostum rúm,
 Waestm ̥thý wlitegra.
- 1030 ̥Thé sende Waldend-God,
 ̥Thín Hearra, ̥thás helpe
 Of heofon-rice."

- Adam mathelode,
 Thær he on eorthan stód,
 Self-sceafta guma :
 “ Thónne ic Sige-Drihten,
 Mihtigne God,
 Maethlan gehýrde
 Strangre stemne ;
 1040 And me hér standan het,
 His bebodu healdan,
 And me thás brýde forgeáf,
 Wlíte-scýne wíf,
 And me warnian het,
 Thæt ic on thone deaðes beám
 Bedroren ne wurde,
 Beswicen tó swithe ;
 He cwaeth thæt thá sweartan helle
 Healdan sceolde
 1050 Se-þe bí his heortan wuht
 Láthes gelaede ;
 Nát theáh,—thú mid ligenum fare,
 Thurh dyrne gethanc,—
 The thú Drihtnes eart
 Bóda of heofnum.
 Hwaet, ic thínra bysna ne maeg,
 Worda ne wisna,
 Wuht oncnáwan,
 Sithes, ne sagona.
 1060 Ic wát hwaet he me self bebeád,
 Nergend user,
 Thá ic hine nehst geseáh ;
 He het me his word weorthian,
 And wel healdan,
 Læstan his láre.
 Thú gelíc ne bíst
 Aenegum his engla

- The ic sár geseáh,
 Ne thú me oth-ýwest
 1070 Aenig tácen
 The he me þurh treówe
 Tó-onsende,
 Mín Hearra, þurh hýldo.
 Thy ic the hýran ne cann;
 Ac thú meaht the forthfaran;
 Ic haebbe me faestne geleáfan
 Up tó þám aelmihtigan Gode,
 The me mid his earmum worhte,
 Hér mid handum sínum.
 1080 He maeg me, of his heán rice,
 Geofian mid góða gehwílcum,
 Theáh he his gingran ne sende."

BEING FOILED IN HIS ATTEMPTS UPON ADAM, HE TURNS AWAY
TO EVE.

- Wende hine wrath-mód
 Thaer he thaet wif geseáh,
 On eorth-ríce,
 Euan standan,
 Sceóne gesceapene;
 Cwáeth thaet sceáthena maest
 Eallum heora eaforum,
 1090 Aefter siththan,
 Wurde on worulde:—
 "Ic wát inc Waldend-God
 Abolgen wyrth,
 Swá ic him þisne bodscipe
 Selfa secge,
 Thónne ic of þýssum siðe cume
 Ofer langne wég;
 Thaet git ne láeston wel

- Hwile aerende swá he
 1200 Eástan hider
 On ðysne sith sendeth.
 Nú sceal he-sylf faran
 Tó incre andsware ;
 Ne maeg his aerende
 His bóda beódan ;
 Thy ic wát thaet he inc abolgen wyrth,
 Mihtig, on móde.
 Gif thú theáh mínum wilt,
 Wif willende,
 1210 Wordum híran,
 Thú meah̄t his ðhónne rúme
 Raed geðhencan.
 Gehyge on ðhínum breostum,
 Thaet thú inc bám twám meah̄t
 Wite bewarigan,
 Swá ic ðhé wísie.
 Aet ðhisses ófaetes ;
 Thónne wurthath ðhíne eágan swá leohte,
 Thaet thú meah̄t swá wide
 1220 Ofer woruld ealle
 Geseón siththan,
 And selfes stól
 Hearran ðhínes, and habban
 His hyl̄do forth.
 Meah̄t thú Adame
 Eft gestýran,
 Gif thú his willan haefst,
 And he ðhínum wordum getrýw̄th.
 Gif thú him tó sóthe saegst
 1230 Hwylce thú-self haefst
 Bysna on breostum,
 Thaes thú gebod Godes
 Láre láestest,

- He ðhone láthan stríth,
 Yfel andwyrde,
 Anforlaeteth
 On breost-cofan;
 Swá wit him bú-tú
 Ane spéde sprecath.
 1240 Span ðhú hine georne,
 ðhaet he ðhíne láre láeste,
 ðhy-laes gyt láthe Gode,
 Incrum Waldende,
 Weorthan ðhyrfon.
 Gif ðhú ðhaet angin fremmest,
 Idesa seó betste,
 Forhele ic incrum Hearran,
 ðhaet me hearmes swá fela
 Adam gespraec,
 1250 Eargra worda;
 Týhth me untrýwtha;
 Cwyth ðhaet ic seó teónum georn,
 Gramum ambyht-secg,
 Nalles Godes engel.
 Ac ic cann ealle swá geáre
 Engla gebyrdo,
 Heáh-heofona gehlidu,
 Wáes seó hwil ðhaes lang,
 ðhaet ic geornlice
 1260 Gode ðhegnode,
 ðthurh holdne hyge,
 Hearran mínum,
 Drihtne selfum—
 Ne eom ic deofle gelíc."

THE FALL OF EVE, AND THE CONTINUED WILES OF THE
TEMPTER.

- Laedde hīe swá mid ligenum,
And mid listum speón
Idese on thaet unriht,
Oth-thaet hire on-innan ongan
Weallan wyrmes getheáht;
1270 Haefde hire wácran hige
Metod gemearcod,
Thaet heó hire mód
Ongan láetan aefter tham lárum.
Forthón heó aet tham láthan onfeng,
Ofer Drihtnes word,
Deathes beámes
Weorcsumne waestm.
Ne wearth wyrse dáed
Monnum gemearcod;
1280 Thaet is micel wundor,
Thaet hit éce God
Aefre wolde,
Theóden, thólian,
Thaet wurde thegn swá monig
Forlaedd bé tham lygenum;
The for tham lárum cóm.
Heó tha thaes ófaetes aet,
Alwaldan bræc
Word and willan.
1290 Tha meahte heó wide geseón,
Thurh thaes láthan lán,
The hīe mid ligenum beswác,
Dearnunga bedróg,
The hire for hīs dædum cóm,
Thaet hire thūhte hwitra
Heofon, and eorthe,

- And eall ðeós woruld wlitigre,
 And geweorc Godes
 Micel and mihtig.
 1300 ðeáh heó hit ðurh monnes getheáht
 Ne sceawode,
 Ac se sceátha
 Georne swicode ymb ðá sawle,
 ðe hire áer ðá sýne onláh,
 ðaet heó swá side
 Wlitan meahte
 Ofer heofon-ric.
 ðá se forhátena spráec,
 ðurh feónscape ;
 1310 Nalles he hie fremre lárde :
 " ðu meaht nú ðe-self geseón,
 Swá ic hit ðe secgan ne ðearf,
 Ene seó góde !
 ðaet ðe is ungelic
 Wlíte, and waestmas,
 Siththan ðú mínum wordum getrúwodest,
 Læstest mine lár.
 Nú scíneth ðe leoht fore,
 Glaedlic ongear,
 1320 ðaet ic fram Gode bróhte,
 Hwít of heofonum ;
 Nú ðú his hrinan meaht.
 Saege Adame
 Hwilce ðú gesihtha haefst,
 ðurh mínne cyme, craefta ;
 Gif gyt, ðurh cúsne siódo,
 Læste mine lára,
 ðonne gife ic him ðaes leohtes genóg,
 ðaes, ic ðe, swá gódes,
 1330 Gegired haebbe.
 Ne wíte ic him ðá wom-cwidas,

Theáh he his wyrthe ne síe
 Tó alaetanne thaes fela he me láthes spræc.
 Swá his eaforan sculon aefter lybban;
 Thónne hie láth gedóth,
 Hie sculon lufe wyrcean,
 Bétan heora Hearran hearm-cwyde,
 And habban his hyldo forth."

THE FALL OF ADAM THROUGH EVE'S PERSUASIONS.

- Thá gien tó Adame
 1340 Idesa scénost,
 Wífa wítegost,
 The on woruld cóme,
 Forthón heó wáes hand-geweorc
 Heofon-Cyninges,
 Theáh heó thá dearnunga
 Fordón wurde,
 Forlaed mid ligenum,
 Thaet hie láthe Gode,
 Thurh thaes wrathan gethanc,
 1350 Weorthan sceoldon;
 Thurh thaes deofles searo,
 Dóm forlaetan;
 Hearran hyldo,
 Heofon-rices thólian.
 Manige hwíle,
 Bith thám men full wá,
 The hine ne warnath,
 Thónne he his gewæld hafath.—
 Sum heó hire on handum báer,
 1360 Sum hire aet heortan láeg,
 Aeppel unsaelga,
 Thone hire áer forbeád
 Drihtna Drihten,

- Death-beámes ófaet ;
 And ðæt word acwæeth,
 Wuldres Aldor,
 ðæt ðæt micle morth
 Menn ne ðorfton,
 ðegnas, ðólian ;
 1370 Ac he ðeóða gehwám
 Heofon-ric forgeáf,
 Hálig Drihten,
 Wíd-brádne wélan,
 Gif hie ðhone waestm
 Anlætan woldon
 ðe ðæt láthe treow
 On his bógun báer,
 Bitre gefylled ;
 ðæt wæs deaðes beám,
 1380 ðe him Drihten forbeád.
 Forleág hie ðá mid ligenum
 Se wæs láth Gode,
 On héte Heofon-Cyninges,
 And hyge Euan,
 Wifes wác geþhóht,
 ðæt heó ongan his wordum trúwian,
 Læstan his láre,
 And geleáfan nam,
 ðæt he ðá bysen fram Gode
 1390 Brungen hæfde
 ðe he hire swá waerlice
 Wordum sægde ;
 Ywde hire tácen,
 And treówa gehet,
 His holdne hyge.
 ðá heó tó hire hearran spræc :
 “ Adam, freá mín,
 ðis ófaet is swá swét,

- Blithe on breostum,
 1400 And ðes bóda scýne,
 Godes engel gód.
 Ic on his gearwan geseó,
 ðaet he is ærend-secg
 Uncres Hearran,
 Heofon-Cyninges.
 His hyldo is unc
 Betere tó gewinnanne
 ðonne his withermédo.
 Gif ðú him heó daeg
 1410 Wuht hearmes gespræce,
 He forgifth hit ðeáh,
 Gif wit him geongordóm
 Læstan willath.
 Hwaet sceal ðe swá láthlic stríth
 With ðines Hearran bódan?
 Unc is his hyldo ðearf;
 He maeg unc ærendian
 Tó ðám Alwaldan,
 Heofon-Cyninge.
 1420 Ic maeg heónon geseón
 Hwaer he-sylf siteth,
 ðaet is súth-eást,
 Wélan bewunden,
 Se ðás woruld gesceóp.
 Geseó ic him his englas
 Ymbe hweórfan
 Mid fether-haman,
 Ealra folca maest.
 Wereda wynsumast.
 1430 Hwá meahthe me
 Swelc gewit gifan,
 Gif hit gegnunga
 God ne onsende,

- Heofones Waldend ?
 Gehýran maeg ic rúme,
 And swá wide geseón,
 On woruld ealle,
 Ofer ðhás sidan gesceafte ;
 Ic maeg swegles gámen
 1440 Gehýran on heofnum ;
 Wearth me on hige leoht,
 Utan and innan,
 Siththan ic ðhaes ófaetes onbát.
 Nú haebbe ic his
 Hér on handa,
 Hearra se góda ;
 Gife ic hit ðhé georne ;
 Ic gelyfe ðhaet hit
 Fram Gode cóme,
 1450 Bróht fram his bysene,
 ðhaes me ðhes bóda sægde
 Waerum wordum.
 Hit nis wuhte gelíc
 Elles on eorthan ;
 Búton, swá ðhes ar secgeth,
 ðhaet hit gegnunga
 Fram Gode cóme.”
 Hió spráec him ðhicce tó,
 And speón hine ealne daeg
 1460 On ðhá dimman dæde,
 ðhaet hie Drihtnes heora
 Willan braecon.
 Stód se wratha bóda,
 Legde him lustas on,
 And mid listum speón,
 Fylgde him frecne.
 Wæs se feónd full neáh,
 ðhe on ðhá frecnan fyrd

- Gefaren hæfde
 1470 Ofer langne wég ;
 Leóde hogode
 On thaet micle morth,
 Menn, forweorpan,
 Forlaeran and forlaedan,
 Thaet hie læn Godes,
 • Aelmihtiges gife,
 Anforleton,
 Heofon-rices geweald.
 Hwaet, se hell-sceátha
- 1480 Gearwe wiste,
 Thaet hie Godes ýrre
 Habban sceoldon,
 And hell-geþwin,
 Thone nearwan nith
 Nýde onfón,
 Siththan hie gebod Godes
 Forbrocen hæfdon.
 Thá he forlaerde,
 Mid ligen-wordum,
- 1490 Tó thám unraede
 Idese scýne,
 Wifa wlitegost,
 Thaet heó on his willan spræc,
 Wæs him on helpe
 Hand-weorc Godes tó forlaéranne.
 Heó spræc thá tó Adame,
 Idesa sceónost,
 Ful-þiclice,
 Oth thám þegne ongan
- 1500 His hige hweorfan,
 Thaet he thám geháte getrúwode,
 The him thaet wif
 Wordum saégde.

- Heó dyde hit, theáh, ðurh holdne hyge ;
 Nyste ðaet ðaer hearma swá fela,
 Fyren-earfotha,
 Fylgean sceolde
 Monna cynne,
 Thaes heó on mód genam
 1510 Thaet heó thaes láthan bóðan
 Lárum hýrde ;
 Ac wénde ðaet heó hýlde
 Heofon-Cyninges
 Worhte mid ðám wordum,
 The heó ðám were,
 Swelce tácen, oth-ýwde,
 And treówe gehet,
 Oth-þaet Adame
 Innan breostum
 1520 His hyge hwyrfe,
 And his heorte ongan
 Wendan tó hire willan.
 He aet ðám wífe onfeng
 Helle and hin-sith,
 Theáh hit nære háten swá,
 Ac hit ófaetes naman
 Agan sceolde.
 Hit wæs, theáh, deaðes swefn,
 And deofles gesepon,
 1530 Helle and hin-sith,
 And haeletha forlor,
 Menniscra morth,
 Thaet hie tó méte dydon
 Ofaet unfaele !
 Swá hit him on-innan cóm,
 Hrán aet heortan.
 Hlöh ðá and plegode
 Bóða bitre-gehygod ;

Sægde bēgra ðanc

1540 Hearran sinum :

“ Nu hæbbe ic ðine hyldo me

Witode, geworhte,

And ðinne willan gelaeste ;

Tó full-manigum daege

Menn synt forlaedde,

Adam and Eue.

Him is unhyldo

Waldendes wítod,

Nú hie word-cwyde his

1550 Lære forleton.

Forthón hie leng ne magon

Healdan heofon-ríce,

Ac hie tó helle sculon,

On ðone sweartan sith.

Swá ðú his sorge ne ðearft

Beran on ðinum breostum,

Þaer ðú gebunden ligst ;

Murnan on móde,

Þaet hér menn bún

1560 Þone heán heofon,

Þeáh wit hearmas nú,

Þreá-weorc ðóliath,

And ðystre land ;

And ðurh ðin micle mód,

Manige forleton,

On heofon-ríce,

Heáh-getimbro,

Góðlice geardas.

Unc wearth God ýrre,

570 Forthón wit him noldon,

On heofon-ríce,

Hnigan mid heáfdum,

Hálgum Drihtne,

- Thurh geongordóm ;
 Ac unc gegenge ne waés,
 Thaet wit him on thegnscipe .
 Theowian woldon.
 Forþón unc Waldend wearth
 Wrath on móde,
 1480 On hyge heard,
 And us on helle bedráf ;
 On thaet fýr fylde,
 Folca maeste ;
 And mid handum his,
 Eft on heofon-rice,
 Rihte rodor-stólas,
 And thaet rice forgeáf
 Monna cynne.
 Maeg thin mód wesan
 1590 Blithe on breostum, .
 Forþón hér synt bú-tú gedóne—
 Ge thaet haeletha bearn
 Heofon-rices sculon
 Leóde forlætan,
 And on thaet lig tó the
 Héte hweorfan ;
 Eác is hearm Gode,
 Mód-sorg gemacod.
 Swá-hwaet-swá wit hér morthres thóliath,
 1600 Hit is nú Adame
 Eall forgolden
 Mid Hearran héte,
 And mid haeletha forlore,
 Monnum mid morthes cwealme.
 Forþón is mín mód geháeled ;
 Hyge ymb heortan gerúm ;
 Ealle synt uncre hearnas gewrecene,
 Láthes thaet wit lange thóledon."

“ Nú wille ic eft ȝām lige neár,
 1610 Sátan ic ȝáer secan wille;
 He is on ȝáere sweartan helle,
 Hæft mid hringa gesponne.”

Hwearf him eft nither
 Bóda bitresta;
 Sceolde he ȝá brádan lígas secan,
 Helle gehlitho,
 Ȥáer his hearra láeg,
 Símon gesáeled.

Sorgedon bá-twá
 1620 Adam and Eue,
 And him oft betúh
 Gnorn-word gengdon;
 Godes him ondredon,
 Heora Hearran, héte,
 Heofon-Cyninges nith;
 Swithe onsaeton,
 Selfe forstódon,
 His word onwended.
 Ȥaet wif gnornode,

1630 Hóf hrcówig-mód,—
 Hæfde hyldo Godes
 Láre forláeten,—
 Ȥá heó ȝaet leoht geseáh
 Ellor scrithan,
 Ȥaet hire, ȝurh untreówa,
 Tácen ýwde
 Se him ȝhone teónan geraed,
 Ȥaet hie helle nith
 Habban sceoldon,

1640 Hyntha unrím.
 Forȝám him hige-sorga
 Burnon on breostum.
 Hwílum tó gebede feollon

- Sin-híwan sómed,
 And Sige-Drihten,
 Góðne, gretton,
 And God nemdon,
 Heofones Waldend,
 And hine bædon,
 1650 **Þ**æt hie his hearm-sceære
 Habban móston,
 Georne fulgangan,
Þá hie Godes hæfdon
 Bodscipe abrocen.
 Bære hie gesawon
 Heora líc-haman ;
 Naefdon on **þ**ám lande **þ**á-gyt
 Saeltha gesetene,
 Ne hie sorge wiht,
 1660 **W**eorces wiston ;
 Ac hie wel meahton
 Libban on **þ**ám lande,
 Gif hie woldon láre Godes
 Foreweard fremman.
Þá hie fela spræcon
 Sorh-worda sómed,
 Sin-híwan twá.
 Adam gemaelde,
 And tó Euan spræc :
 1670 "**H**waet **þ**ú, Eue, hæfst
 Yfele gemearcod
 Uncer-sylfra sith ;
 Gesýhst **þ**ú nú **þ**á sweartan helle,
 Grædige and gifre ?
 Nú **þ**ú hie grimman meaht
 Heónane gehýran.
 Nis heofon-ríce
 Gelic **þ**ám lige ;

- Ac þis is landa betst
 1680 Þæt wit, þurh uncres Hearran þanc,
 Habban móston,
 Thaes þú þám ne hýrde,
 The unc þisne hearm geraed,
 Thaet wit Waldendes
 Word forbræcon,
 Heofon-Ciniges.
 Nú wit hreówige magon
 Sorgian for his sithe,
 Forþón he unc self bebeád,
 1690 Þæt wit unc wite
 Warian sceoldon,
 Hearma maestne.
 Nú slit me hunger and þurst
 Bitre on breostum,
 Thaes wit bégra aé
 Tháeron orsorge,
 On ealle tid.
 Hú sculon wit nú libban,
 Oththe on þysum lande wesan,
 1700 Gif hér wind cymth
 Westan oththe eástan,
 Súthan oththe northan?
 Gesweorc upfaereth?
 Cymeth haegles scúr
 Heofone getenge?
 Faereth forst on-gemang,
 Se býth fyrum ceald?
 Hwílum of heofnum
 Háete scineth,
 1710 Blicth þeós beorhte sunne,
 And wit hér báre standath,
 Unwerede wæde?
 Nys unc wuht beforan

Tó scúr-sceáde,
 Ne sceattes wiht
 Tó méte gemearcod;
 Ac unc is mihtig God,
 Waldend, wrathmód.
 Tó-hwón sculon wit weorthan nú?

1720 Nú me maeg hreówan
 Thaet ic báed heofnes God,
 Waldend þhone góðan,
 Thaet he þhé hér worhte tó me,
 Of lithum mínum.
 Nú þhú me forlæred haefst
 On mínes Hearran héte,
 Swá me nú hreówan maeg
 Aefre tó aldre
 Thaet ic þhé mínum eágum geseáh."—

2.—THE DELUGE.

—Drihten sende
 Regn fram roderum,
 And eác rúme let
 Wyll-burnan
 On woruld þhringan,
 Of áedra gehwære.
 Egor-streámas
 Swearte swógon,
 Sáes up-stigon
 10 Ofer staéth-weallas.
 Strang wæs and réthe
 Se þhe waetrum weold,
 Wreáh and þheáhte

- Mán-fæhthu-bearn
 Middan-geardes
 Wonnan waege;
 Wera ethel-land,
 Hof, hergode.
 Hyge-teónan wræc
 20 Metod on mannun;
 Mére swithe gráp
 On faege folc;
 Feowertig daga,
 Nihta other swilc,
 Níth wæs réthe,
 Wael-grim werum;
 Wuldor-Cyninges
 Ytha wræcon
 Arleásra feorh
 30 Of flaesc-homan.
 Flód ealle wreáh,
 Hreóh under heofonum!
 Heáh-beorgas
 Geond síðne grund,
 And on-sund ahóf
 Earc fram eorthan,
 And thá aethelo mid,
 Thá segnade
 Selfa Drihten,
 40 Scyppend usser,
 Thá he thaet scip beleáo.
 Siththan wide rád
 Wolcum under,
 Ofer holmes hrincg,
 Hof seleste,
 Fór mid feorme.
 Faere ne móston
 Waeg-lithendum

Waetres brogan

50 Haeste hrinon ;

Ac hie hālig God

Ferede and neredē.

Fiftene stód

Deóp ofer dúnum

Sáo-drence flód

Mannes elna,

Thaet wæs máere wyrd !

Thám aet nehstan wæs

Nán tó gedále,

60 Nymthe heó wæs ahafen

On thá heán lyft,

Thá se egor-here

Eorthan tuddor

Eall acwealde ;

Búton thaet earc-bord

Heold heofona Freá,

Thá hine hālig God

Ece upp forlet,

Ed manna,

70 Streámum stígan,

Stíth-ferhth Cyning.

Thá gemunde God

Mére-lithende,

Sigora Waldend,

Sunu Lámeches,

And ealle thá wócru,

The he with waetre beleác,

Lífes Leoht-Frúma,

On lides bosme.

80 Gelaedde thá Wígend,

Weroda Drihten,

Wind ofer wíd-land ;

Wyll-flód ongan

- Lytligan eft,
 Lago ebbade,
 Sweart under swegle ;
 Haefde sóth Metod
 Eaforum eg-streám
 Eft gecyrred,
 90 Torht-ryne
 Regn gestilled.
 Fór fámig scip
 L. and C.
 Nihta under roderum,
 Siththan náegled bord,
 Faer seleste,
 Flód up-ahóf,
 Oth-ṭhaet rím-getsæl
 Réthre ṭhrage
 100 Daga forth-gewát.
 Ṭhá on dúnum gesaét,
 Heáh, mid hlaeste,
 Holm-aerna maest,
 Earc Nóes,
 Ṭhe Armenia
 Hátene syndon.
 Ṭháer se hálga bád,
 Sunu Lámeches,
 Sóthra geháta,
 110 Lange ṭhrage,
 Hwónne him lífes Weard,
 Freá aelmihtig,
 Frecenra sitha
 Reste ageáfe,
 Ṭháere he rúme dreáh,
 Ṭhá hine on sunde,
 Geond sídne grund,
 Wonne ytha

Wide báeron.

120 Holm waés heónon-weard,
Haeleth langode,
Waeg-lithende,
Swilce wíf heora,
Hwónne híc of nearwe,
Ofer naégled bord,
Ofer stream-staeth,
Staeppan móston,
And of enge út
Aehta laedan ;

130 Thá fandode,
Forthweard scipes,
Hwaether sincende
Sae-flód thá-gyt
Wære under wolcnum ;
Let thá ymb worn daga,
Thaes-the heáh-hliótho
Horde onfengon,
And aethelum eác
Eorthan tuddres,

140 Sunu Lámeches
Sweartne fleógan
Hrefn ofer heáh-flód,
Of húse út.
Nóe tealde,
Thaet he on-neód hine,
Gif he on thaere láde
Land ne funde,
Ofer síd-waeter,
Secan wolde,

150 On waeg-thele eft.
Him seó wén geleáh ;
Ac se feónd gespearn
Fleótende hreáw,

Salwig fethera

Secan nolde.

He þá, ymb seofon niht,

Swcartum hrefne

Of earce forlet

Aefter-fleógan,

160 Ofer heáh-waeter,

Haswe culufan,

On fandunga,

Hwaether fámig sáo

Deóp þá-gyt

Dáel áenigne

Grénre eorthan

Ofgifen haefde.

Heó wíde hire

Willan sóhte,

170 And rúme fleáh,

Nó hwaethere reste fand,

Þæt heó, for flóde,

Fótum ne meahte

Land gespornan,

Ne on leáf treowes

Steppan for streámum ;

Ac wáeron steáp-hlíótho

Bewrigene mid waetrum.

Gewát se wilda fugel,

180 On aefenne,

Earc secan,

Ofer wonne waeg,

Wérig sígan,

Hungrig, tó handa

Hálgum rince.

Þá wáes culufre eft

Of cófan sended,

Ymb wúcan ; wilde

- Seó wide fleáh,
 190 Oth-~~th~~æt heó rúm-gál
 Reste-stowe
 Faegere funde,
 And ~~th~~á fótum stóp
 On beám hyre ;
 Gefecáh blithe-mód,
~~Th~~æs-~~the~~ heó gesæet
 Swithe wérig,
 On treowes telgum ;
 Torhtum maeste
 200 Heó fetheru onsceóc ;
 Gewát fleógan eft
 Mid lacum hire ;
 Lithende bróhte
 Ele-beámes twig
 An tó handa,
 Gréne blæda.
~~Th~~á ongeat hrathe
 Flót-manna freá,
~~Th~~æt wæs frófor cumen,
 210 Earfoth-sitha bót.
 ~~Th~~á-gyt se eádiga wer,
 Ymb wúcan ~~th~~ridan,
 Wilde culufan
 Ane sende,
 Seó eft ne cóm
 Tó lide fleógan,
 Ac heó land begeat,
 Gréne bearwas ;
 Nolde gladu aefre,
 220 Under salwed bord,
 Syththan aet-ýwan,
 On ~~th~~ell-faestene,
~~Th~~á hire ~~th~~earf ne wæs.—

3.—THE BATTLE OF THE KINGS.

- Gewiton hie feower *ṭhā*
Ṭheód-cyningas,
Ṭhrymme micle,
Secan súth ṭhānon
Sodóman and Gomorran.
Ṭhá waés guth-hergum,
Bé Iórdane,
Wera ethel-land
Wide geond-sended,
10 *Folde feóndum.*
Sceolde forht manig
Blác-hleór ides
Bifiende gán
On fremdes faethm.
Feollon wergende
Brýda and beága,
Bennum seoce.
Him ṭhá tógeanes,
Mid guth-ṭhraece,
20 *Fife fóron*
Folc-cyningas,
Sweotum súthan,
Woldon Sodóma-burh
Wrathum werian.
Ṭhá wintra XII
North-mannum áer
Nýde sceoldon
Gomban gyldan,
And gafol sellan ;
30 *Oth-ṭhaet ṭhá leóda*
Leng ne woldon
Elamitarna

- Aldor swithan
 Folc-gestreónum,
 Ac him fram-swicon.
 Fóron thá tó-somne,
 Francan wæron hlúde,
 Wrathe wael-herigas,
 Sang se wanna fugel
 40 Under deoreth-sceaftum,
 Deáwig fethera,
 Hraes onwénan.
 Haeleth onetton
 On maegen-corthrum,
 Módum thryste,
 Oth-thæt folc-getruman
 Gefaren hæfdon
 Síd tó-somne,
 Súthan and northan,
 50 Helmum theáhte.
 Tháer wæs heard plega,
 Wael-gára wrixl,
 Wig-cyrm micel,
 Hlúd hilde-sweg.
 Handum brugdon
 Haeleth of scaéthum
 Hring-mæled sweord,
 Ecgum dihtig,
 Tháer wæs eáth-funden
 60 Eorle orleg-ceáp
 Se-the aer ne wæs
 Níthes genihtsum.
 North-menn wæron
 Súth-folcum swice.
 Wurdon Sodóm-wara
 And Gomorra,
 Goldes brýttan,

- Aet *ṭhám* lind-cróðan
 Leófum bedrorene
 70 Fyrd-gesteallum.
 Gewiton, feorh heora,
 Fram *ṭhám* folc-stéde,
 Fleáme nergan,
 Secgum ofslegene.
 Him on swathe feollon
 Aethelinga bearn,
 Ecgum of-*ṭhegde*,
 Will-gesiththas.
 Haefde wíg-sigor
 80 Elamitarna
 Ordes wisa,
 Weold wael-stowe.
 Gewát seó waepna láf
 Faesten secan.
 Fýnd gold strúdon,
 Ahudon *ṭhá* mid herge
 Hord-burh werá
 Sodóman and Gomorran.
Ṭhá sael agealdon
 90 Máeran ceastra;
 Maegth sithedon,
 Faemnan and wuduwan,
 Freóndum beslaegene,
 Fram hleów-stóle;
 Héttende laeddón
 Ut mid áehtum
 Abráhames máeg,
 Of Sodóma-byrig.
 We *ṭhaet* sóth maegon
 110 Secgan furthur,
 Hwelc siththan wearth,
 Aefter *ṭhám* gehnaeste,

Here-wulfa sith,
 Thára the læddon
 Loth and leóda gód,
 Suth-manna sinc;
 Sigore gulpon.—

4.—THE DESTRUCTION OF THE CITIES OF THE PLAIN, AND THE
 CONVERSION OF LOT'S WIFE INTO A PILLAR OF SALT.

—Thá ic sendan gefraegn
 Swegles Aldor
 Sweff of heofnum,
 And sweartne lig,
 Werum tó wite,
 Weallende fýr;
 Thaes hie, on aer-dagum,
 Drihten tyndon,
 Lange thrage.
 10 Him thaes leán forgeald
 Gásta Waldend;
 Gráp heáh-threá
 On hæthen-cynn;
 Hlynn wearth on ceastrum,
 Cyrm árleásra
 Cwealmes on óre,
 Láthan cynnes;
 Líg eall fornam
 Thaet he grénes fand
 20 Gold-burgum in.
 Swilce thaer ymb-útan,
 Unlytel dáel
 Sídre foldan

- Geond-sended wæes
 Bryne and brogan.
 Bearwas wurdon
 Tó axan and tó ýslan,
 Eorþan waestmas ;
 Efne swá wide
 30 Swá þá wite-lac
 Réthe geraehton,
 Rúm land wera
 Strúdende fýr,
 Steápes and geápes,
 Swógende forsweahl ;
 Eall eádor
 Thaet on Sodóma-byrig
 Secgas áhton,
 And on Gomorran ;
 40 Eall thaet God spilde,
 Freá, mid þý folce.
 Thá thaet fýr-gebraec,
 Leóða líf-gedál,
 Lothes gehýrde
 Brýd, on burgum,
 Under-baec beseáh
 With thaes wael-fylles.
 Us gewritu secgath,
 Thaet heó on sealt-stánes
 50 Sona wurde
 Anlícnesse.
 Aefre siththan,
 Se man-líca,
 Thaet is mæere spell !
 Stille wunode
 Thaer hie strang begeat
 Wite, thaes heó wordum
 Wuldres thegna

Hýran ne wolde.
 80 Nú sceal heard and steáp,
 On thám wicum,
 Wyrde bídan,
 Drihtnes dómes,
 Hwónne, dogora rím,
 Woruld gewíte.
 Thaet is wundra sum,
 Thára the geworhte
 Wuldres aldor.

5.—THE PILLAR, OR CANOPY OF CLOUD.

—Nearwe genyddon
 On north-wégas,
 Wiston him be-súthan
 Sigel-wara land,
 Forbaernede beorh-hleóthu,
 Brúne leóda
 Hatum heofon-cólum.
 Thaer hálíg God
 With faer-bryne
 10 Folc gescýlde,
 Baelce ofer-braedde
 Byrnendne heofon,
 Hálígum nette,
 Hatwendne lyft.
 Haefde weder-wolcen,
 Wídum faethmum,
 Eorthan and up-rodor
 Efne gedæled ;
 Laedde leód-werod ;

- 20 Líg-fȳr adranc,
 Hæte heofon-torht.
 Hæleth wafedon,
 Drihta gedrȳmoste,
 Dæg-sceáldes hleó
 Wand ofer wolcnum.
 Hæfde witig God
 Sunnan sith-faet
 Segle ofertolden;
 Swá-þeáh maest-rápas
- 30 Menn ne cuthon,
 Ne þhá segl-róde
 Geseón meah-ton
 Eorth-búende,
 Ealle craeftas,
 Hú afaestnod wæs
 Feld-húsa maest.—
-

6.—THE PILLAR OF FIRE.

- Hlúd herges cȳrm,
 Heofon-beácen astáh
 Aefena gehwám;
 Other wundor syllic!
 After sunnan
 Setl-ráde, beheold
 Ofer leód-werum
 Líg scínan,
 Byrnendne beám.
- 10 Bláce stódon
 Ofer sceótendum
 Scíre leóman;

- Scinon scýld-hreóthan,
 Sceádo swithredon;
 Neowle niht-scuwan
 Neáh ne mihton
 Heolstor ahýdan.
 Heofon-candel barn,
 Niwe niht-weard
 20 Nýde sceolde
 Wícian ofer weredum,
 Thý-laes him wésten-gryre,
 Hár haeth
 Holmigum wederum,
 Oferflyme
 Ferhth ge-twaefe.
 Haefde foregenga
 Fýrene loccas,
 Bláce beámas.
 30 Bell egsan hweóp
 In thám here-threate
 Hatan lige,
 Thaet he on wéstene
 Werod forbaernde,
 Nymthe hie mód-hwate
 Moyses hýrde.
 Sceán scír werod,
 Scýldas lixton;
 Gesawon rand-wígan
 40 Rihte straète
 Segn ofer sweoton,
 Oth-thaet sáo-faesten,
 Landes aet ende,
 Leód-maegne forstód
 Fus on forth-wég.—

7.—THE OVERTHROW OF THE EGYPTIANS IN THE RED SEA.

- Folc wæs afaæred,
 Flód-egsa becóm
 Gástas geomre ;
 Geofon deathe hweóp ;
 Wæron beorh-hlithu
 Blóde bestémede ;
 Holm heolfre spáw ;
 Hreám wæs on ythum ;
 Waeter waepna ful ;
- 10 Wael-mist astáh.
 Wæron Egypte
 Eft oncyrde ;
 Flugon forhtigende,
 Fáer ongeton ;
 Woldon here blithe
 Hámas findan ;
 Gylp wearth gnornra ;
 Him ongen genap
 Atol ytha gewealc ;
- 20 Ne thaer ænig becóm
 Herges tó háme,
 Ac behindan beleác
 Wyrð mid waege.
 Thaer aer wégas lagon
 Mére módgode.
 Maegen wæs adrenced,
 Streámas stódon
 Storm up-gewát
 Heáh tó heofonum ;
- 80 Here-wópa mæst
 Láthe cyrmdon ;
 Lyft up-geswearc

- Faegum staefnum ;
 Flód blód gewód,
 Rand-byrig wáeron rofene,
 Rodor swipode
 Mére-deatha maest ;
 Módige swulton,
 Cyningas on corthre ;
 40 Cyre swithrode
 Sáes aet ende ;
 Wig-bord scinon ;
 Heáh ofer haelethum
 Holm-weall astáh,
 Mére-streám módig ;
 Macgen wæs on cwealme
 Faeste gefeterod.
 Forthganges nép
 Searwum asaéled
 50 Sand bárenode
 Wítodre fyrde,
 Hwónne wathema streám,
 Sin-calda sáo
 Sealtum ythum,
 Swá wæs gewuna,
 Ece stathulas,
 Nácud nýd-bóda,
 Neósan cóme.
 Fleáh faege gást,
 60 Se-~~the~~ feóndum geneop ;
 Wæs seó háewene lyft
 Heolfre geblanden ;
 Brim berstende
 Blód-egesan hweóp,
 Sáe-manna sith ;
 Oth-~~thaet~~ sóth Metod,
~~Thurh~~ Moyses hand,

- Mód gerýmde.
 Wide waethde,
 70 Wael-faethmum sweop;
 Flód fámgode,
 Faege crungon,
 Lagu land gefeoll,
 Lyft wæs onhrered.
 Wicon weall-faestnu,
 Waegas burston,
 Multon mére-torras,
 Thá se Mihtiga slóh,
 Mid háligre handa,
 80 Heofon-rices Weard,
 Wer-beámas,
 Wlance theóde,
 Ne mihton forhabban,
 Helpendra path,
 Mére-streámes mód,
 Ac he manigum gesceod
 Gyllende gryre.
 Garsecg wedde,
 Up-ateáh on steáp,
 90 Egesan stódon;
 Weollon wael-benna;
 Wítod gefeol,
 Heáh of heofonum,
 Hand-weorc Godes;
 Fámig-bosma
 Flód-Weard slóh
 Unhleówan waeg
 Alde méce,
 Thaet thý death-drepe
 100 Drihta swáefon;
 Synfullra sweot
 Sawlum lunnan

- Faeste befarene,
 Flód-blác here ;
 Siththan hie on bogum
 Brún ypping,
 Módig-waega maest,
 Maegen eall gedreás ;
 Thá-thá gedrencte
 110 Dugoth Egypta,
 Faráon mid his folcum.
 He onfand hrathe
 Siththan gestáh,
 Godes andsaca,
 Thaet wæs mihtigra
 Mére-flódes Weard ;
 Wolde huru faethmum
 Hilde gesceádan,
 Yrre and egesfull.
 120 Egyptum wearth
 Thaes daeg-weorces
 Deóp leán gesceod ;
 Forthám thaes heriges
 Hám eft ne cóm,
 Ealles ungrundes,
 Aenig tó láfe,
 Thaette sith heora
 Secgan móste
 Bódigean aefter burgum,
 130 Beálo-spella maest ;
 Hord-wearda hryre,
 Haeletha cwenum ;
 Ac thá maegen-threatas
 Mére-death geswealh.—

II. FROM ABBOT AELFRIC'S VIEW OF THE SACRED SCRIPTURES.

1.—THE FALL OF LUCIFER.

—Se Aelmihtiga Scippend

Geswutelode hine-sylfne

Thurh þá miclan weorc

The he geworhte aet fruman,

And wolde thaet þá gesceafta

Gesawon his mærtha,

And on wuldre mid him

Wunodon on écnisse,

On his underþeódnisse

10 Him aefre gehýrsume ;

For-þám-þe hit ys swithe wólic

Thaet þá geworhtan gesceafta

Thám ne beón gehýrsume

The hi gesceóp and geworhte.

Næs theós woruld aet fruman,

Ac hí geworhte God-sylf,

Se-þe aefre þurhwunode

Búton aelcum anginne

On his miclan wuldre,

20 And on his maegen-þrymnisse,

Eall swá mihtig swá he nú ys,

And eáll swá micel on his leohte ;

For-þám-þe he ys sóth leoht and lif,

And sóthfaestnis.

And se raed wæs aefre

On his raedfaestum gethance,

- Thaet he wyrcean wolde
 Tha wundorlican gesceafta ;
 Be-þan-þe he wolde,
 30 Thurh his miclan wisdóm,
 Tha gesceafta gescippa,
 And, þurh his sóthan lufe,
 Hig lif-faestan
 On þám life þe hi habbath.
 Hér is seó Háligc Thrynís
 On þisum þrim hádum :
 Se Aelmihtiga Faeder,
 Of nánum othrum gecumen,
 And se micla Wisdóm,
 40 Of þám wisan Faeder
 Aefre—of him ánum
 Bútan anginne—acenned,
 Se-þe us alýsde
 Of úrum þeowte syththan,
 Mid þaére menniscnisse
 The he of Marían genam ;
 Nú is heora bégra lufu
 Him bám aefre gemaene.
 Thaet is se Hálga Gást
 50 The ealle þing geliffaest,
 Swá micel and swá mihtig,
 Thaet he mid his gife
 Ealle þá englas on-lyht
 The eardiath on heofenum ;
 And ealra manna heortan,
 The on middan-earde libbath,
 Tha-þe rihtlice gelyfath
 On þone lyfigendan God ;
 And ealra manna synna
 60 Sóthlice forgifth,
 Thám-þe heora synna

- Silf-willes behreówsiaþ ;
 And nis nán forgifenis
 Búton þurh his gife :
 And he spræc þurh witegenan
 The witegodon ymbe Crist ;
 For-þán-þe he ys se willa,
 And, witodlice, lufu
 Thaes Faeder and thaes Suna,
 70 Swá-swá we sædon ær.
 Seofon-fealde gifa
 He gifþ man-cynne,
 Git be þám ic awrát ær
 On sumum othrum gewrite,
 On Engliscre spræce,
 Swá-swá Isaias se witega
 Hit on béc sette,
 On his witegunge
 Se Aelmihtiga Scippend
 80 Thá-thá he englas gesceóp,
 Thá geworhte he, þurh his wísdom,
 Tyn engla werod,
 On þám forman daege,
 On micelre faegernisse ;
 Fela þúsenda,
 On þám frum-scafte,
 Thaet hí on his wuldre
 Hine wurthedon ealle ;
 Lic-hamleáse,
 90 Leohte and strange,
 Búton eallum synnum,
 On gesaelthe libbende ;
 Swá wlitiges gecyndes,
 Swá we secgan ne magon ;
 And nán yfel þing
 Náes on þám englum thá-git ;

- Ne nán yfel ne cóm
 Thurh Godes gesceapennisse ;
 For-þán-þe he-sylf ys eall-gód,
 100 And aelc gód cymth of him.
 And þá englas þá wunodon
 On þám wuldre mid Gode ;
 Hwaet-þá binnan six dagum,
 The se sótha God
 Þá gesceafta gesceóp
 The he gescippan wolde,
 Gesceawode se án engel,
 The þáér ænlicost wæs,
 Hú faeger he-sylf wæs,
 110 And hú scínende on wuldre ;
 And cunnode his mihte,
 Þæt he mihtig wæs gesceapen,
 And him wel gelicode
 His wurthfulnis þá ;
 Se hátte Lúciſer,
 Þæt ys, *Leohſ-berend*,
 For þáére miclan beorhtniſſe
 His mæran híwes.
 Þá þúhte him tó huxlic
 120 Þæt he hýran ſceolde
 Aenigum hláforde,
 Þá he swá ænlic wæs,
 And nolde wurthian þone
 The hine geworhte,
 And him þancian æfre
 Þæs þe he him forgeáf ;
 And beón him underþeodd,
 Þæs-þe ſwithor geornlice,
 For þáére miclan mærthe
 130 The he hine gemaethegode.
 He nolde þá habban his Scippend

- Him tó hláforde,
 Ne he nolde ðurhwunian
 On ðhære sóthfaestnisse
 Thaes sóthfaestan Godes Suna .
 The hine gesceóp faejerne ;
 Ac wolde mid riccetera
 Him rice gewinnan,
 And ðurh módignisse
 140 Hine macian tó Gode :
 And nam him gegadan,
 Ongean Godes willan,
 Tó his unraede,
 On-eornost gefaestnod.
 Thá naefde he nán setl,
 Hwær he sittan mihte,
 For-ðán-ðe nán heofon
 Nolde hine a-beran ;
 Ne nán rice náes
 150 The his mihte beón
 Ongean Godes willan
 The geworhte ealle ðing.
 Thá afunde se módiga
 Hwilce his mihta wæron,
 Thá-thá his fét ne mihton
 Furthor ahwær standan ;
 Ac he feoll thá adún
 Tó deofle awend ;
 And ealle his gegadan
 160 Of ðám Godes-hirede
 Intó hell-wite,
 Be heora gewirhtum.
-

2.—THE STORY OF ST. JOHN AND THE YOUNG MAN.

- Thá aefter sumum fyrste
 Ferde se Apostol,
 Swá-swá he geláthod wæs
 Thurh thá geleáffullan,
 Tó gehendum burgum,
 Bódigende geleáfan.—
 - - - - -
 He becóm thá tó áne byrig,
 Swá-swá he gebeden wæs,
 Gehende Ephesan,
 10 And tháer bisceop gehádode,
 And thá circlican theawas
 Him-sylf tháer getáehte
 Thám gehádodum preostum
 The he tháer gelogode ;
 And mid micelre mærthe
 Thaet mennisc tháer láerde
 Tó Godes geleáfan,
 Mid glædre heortan.
 Thá geseáh Ióhannes
 20 Sumne cniht on thám folce,
 Iunglicre ylde,
 And áenlices híwes ;
 Stranglicne on waestme,
 And wynlicne on nebbe ;
 Swithe glædne on móde,
 And on angite cafne ;
 And begann tó lufienne,
 On his lithum theawum,
 Thone iungan cniht,
 30 Thaet he hine Criste gestrýnde.
 Thá beseáh Ióhannes
 Swá up-tó thám bisceope

- The *thá* niwan wæs gehádod,
 And him *thus* *tó-cwaeth* :
 “ Wite *thú*, *lá* *bisceop* !
Thaet ic wille *thaet* *thú* haebbe
Thisne iungan mann mid *thé*
 On *thinre* *láre* aet *hám* ;
 And ic hine *thé* befaeste
 40 Mid *heálicre* *gecneordnysse*,
 On *Cristes* *gewitnysse*,
 And *thissere* *geláthunge*. ”
Hwaet-thá se *bisceop*
Blithelice *underfeng*
Thone *foresaedan* *cniht*,
 And *sæde* *thaet* he wolde
 His *gýmene* habban
 Mid *geornfulnysse*,
 Swá he him *bebeád*,
 50 On his *wununge* mid him.
Ióhannes *thá* eft
Ge-edleáhte his word,
 And *gelóme* *bebeád*
Thám *biscope* mid *háesum*,
Thaet he *thone* iungan *cniht*
Gewíssian *sceolde*
Tó *thám* *hálgan* *geleáfan* ;
 And he *hám* *thá* *gewende*,
 Eft *tó* *Ephesa-byrig*,
 60 *Tó* his *bisceop-stóle*.
 Se *bisceop* *thá* *underfeng*,
 Swá-swá him *beboden* wæs,
Thone iungan *cniht*,
 And him *Cristes* *láre*
Daeg-hwamlice *táehte*,
 And hine *deórwurthlice* *heold*,
 Oth-*thaet* he hine *gefullode*,

- Mid fullum trúwan,
 Țhaet he geleáfful wære,
 70 And he wunode swá mid him,
 On ár wurthnysse,
 Oth-Țhaet se bisceop
 Hine let faran be his willan ;
 Wénde Țhaet he sceolde
 On Godes gife Țhurhwunian
 On gástlicum Țheawum.
 He geseáh Țhá sona
 Țhaet he his-sylfes geweold,
 On ungeripedum freódóme,
 80 And unstaethigum Țheawum ;
 And begann Țhá tó lufienne
 Leahtras tó swithe,
 And fela unȚheawas
 Mid his efen-ealdum cnihtum
 Țhe unraedlice ferdon
 On heora ídelum lustum,
 On gewemmednyssum,
 And wóclicum gebaerum.
 He and his geferan
 90 Țhá begunnon tó lufienne
 Țhá miclan druncennysse,
 On nihtlicum gedwylde,
 And híg Țhá hine on-gebróhton,
 Țhaet he begann tó stelanne
 On heora gewunan,
 And he gewénede swá
 Hine-sylfne simble
 Tó heora synlicum Țheawum,
 And tó márum morth-dáedum
 100 Mid Țhám mánfullum floce.
 He genam Țhá heardlice,
 Țthurh heora láre,

- On his orthance,
 Thá egeslican dæda ;
 And swá-swá módig hors,
 The ungemidlod býth,
 And nele gehýrsumian
 Thám the him on-uppan sitt ;
 Swá ferde se cniht
 110 On his fracedum dædum,
 And on morth-dædum
 Miclum gestrangod,
 On orwénnysse
 His ágenre hæle ;
 Swá-thaet he ortrúwode
 On his Drihtnys mildheortnysse,
 And his fulluhtes ne róhte
 The he underfangen haefde.
 Him thúhte thá tó wáclic,
 120 Thaet he wolde gefremman
 Thá leásan leahtras,
 Ac he leornode aefre,
 Máran and máran,
 On hys mánfulnysse ;
 And ne let nánne
 His gelican on yfele.
 He ne gethafode thá
 Thaet he undertheodd waære
 Yfelum gegadum
 130 The hine áer forlærdon,
 Ac wolde beón yldest
 On thám yfelan flocce ;
 And geworhte his geferan
 Tó wealdgengum ealle,
 On widgillum dúnnum,
 On ealre hreównysse.
 Eft thá aefter fyrste

- Ferde se apostol
 Tó thaære foresædan byrig
 140 The se bisceop on-wunode,
 The ðhone cniht hæfde
 On his gýmene æror,
 Swá-swá Ióhannes het,
 And he hine befaeste ;
 And he swithe blithe wæs
 Aet ðám bisceop-stóle.
 Syththan he gedón hæfde
 His Drihtenes ðenunga,
 And ðá ðing gefyllede
 150 The he for geláthod wæs,
 He cwaeth ðá ánraedlice :
 “ Eá! lá ðú, lá bisceop !
 Gebring me nú aetforan
 Thaet-thaet ic ðé befaeste,
 On mines Drihtnes trúwan,
 And on thaære gewitnysse
 The ðú wissian scealt,
 On ðissere geláthunge.”
 He wearth ðá ablicged,
 160 And wénde thaet he bæde
 Sumes othres sceattes,
 Oththe sumes feós,
 Thaes-ðe he ne underfeng
 Fram ðám apostole ;
 Ac he eft beþóhte
 Thaet se eádiga Ióhannes
 Him leógan nolde,
 Ne hine thaes biddan
 Thaet he ær ne befaeste,
 170 And forhtmód wafode.
 Ióhannes ðá geseáh
 Thaet he sæt ablicged,

- And cwaeth him eft thus to :
- “ Ic bidde aet the nu
 Thaes iungan cnihtes
 The ic the aer befaeste,
 And thaes brothor sawle,
 The me besorh ys.”
 Tha begann se ealda
- 180 Incuthlice siccettan,
 And mid wope wearth
 Witodlice ofergoten,
 And cwaeth to Iohanne :
- “ He, Leof! ys nu dead.”
 Tha befran Iohannes
 Faerlice and cwaeth :
- “ Hu ys he, la! dead,
 Oththe hwilcum deathe?”
 He cwaeth him eft thus
- 190 To andsware :
- “ He ys Gode dead,
 Forhan-the he leahterfull
 And geleafleas aet-baerst,
 And he ys geworden nu
 To wealdgengan,
 And thæra sceathena ealdor
 The him-sylf gegaderode,
 And wunath on anre dune
 Mid manegum sceathum,
- 200 Tham-the he nu ys ealdor
 And heretoga.”
- Hwaet-tha Iohannes,
 Mid ormaetre geomerunge,
 Cwehte his heafod,
 And cwaeth to tham bisceope :
- “ Godne hyrde let ic the,
 Thaet thu thaes brothor sawle heolde;

- Ac beó me nú gegearcod
 An geraedod hors,
 210 And látteow thaes wéges
 The lith to thám sceáthum."
 And man him sona fand
 Thaes-þe he frimdig wæs,
 And he fram thaere ciricean sona
 Swithe efste,
 Oth-þæt he geseáh
 Thaera sceáthena faer,
 And to thám weardmannum
 Witodlice becóm.
 220 Thá gelaehton thá weardmenn
 His weald-lether faeste,
 Thaet he mid fleáme huru ne aet-burste;
 Ac he nolde him aetfleón,
 Ne nanes fleámes cepan,
 Ac he clypode ofer-eall:
 "Ic cóm me-sylf to eow,
 A-lædath me nú to,
 Bútan láthe, eowerne ealdor."
 Híg clipodon thá mid-thám
 230 Thone cniht him rathe to,
 The hira heáfodmann wæs,
 And he cóm thá gewaemnod;
 And he mid sceáme wearth
 Sona ofergoten,
 Thá-thá he oncneów
 Thone Cristes apostol;
 And begann to fleónne
 Fram his andweardnysse.
 Ióhannes thá heow
 240 Thaet hors mid thám spuran,
 And wearth him aefterweard,
 And his ylde ne gýmde,

Clypode ƿhá hlúde,
And cƿáeth tó ƿám fleóndum :

“Eála ƿú mín sunu !
Hwí flýhst ƿú ƿhínne faeder,
Hwí flýhst ƿú ƿhisne ealdan
And ungewaepnodan ?
Ne ondræd ƿhé, lá earming !

250 Git ƿú haefst lifes hiht ;
Ic wille agildan gesceád
For ƿhínre sawle Críste,
And ic lustlice wille
Mín lif for ƿhé syllan,
Swá-swá se Háelend sealde
Hine-sylfne for us,
And míne sawle ic wille
Syllan for ƿhínre :
Aet-stand huru nú

260 And gehýr ƿás word,
And gelyf ƿæt se Háelend
Me asende tó ƿhé.”
ƿhá aet-stód se wealdgenga,
Syththan he ƿás word gehýrde,
And aleát tó eorþan
Mid eallum lic-haman,
And awarep his waemma,
And weop swithe biterlice,
And he bifiende feoll

270 Tó Ióhannes fótum,
Mid geomerunge and ƿhoterunge,
Mid teárum ofergoten,
Biddende miltsunge
Be-ƿhán-ƿhe he mihte,
And behydde his swithran hand,
Ofsceaómod for-ƿhearle
For ƿháere morth-dáede

- The he gedón hæfde,
 And for þám manslíhte
 280 The he slóh mid þáære handa.
 Thá swór se apostol,
 Thæt he sóthlice wolde
 Him mildsunge begitan
 Aet þám mildheortan Hæelende;
 And eác he-sylf aleát tó him,
 And gelaéhte his swithran,
 Forþán-þe he ofdraedd wæs
 For his morth-dædum;
 And alaedde awég
 290 Wépendne tó circean,
 And for hine gebáed
 Mid brothorlice lufe,
 Swá-swá he him behet,
 Tó þám Hæelende gelóme;
 And eác mid faeste
 Fela daga on-án,
 Oth-þæt he him mildsunge begeat
 Aet þám mildheortan Críste.
 He hine fréfrode eác
 300 Mid his faegere láre,
 And his afyrhte mód,
 Swithe faegerlice,
 Mid his frófre gelíthe-wæhte,
 Thæt he ne wurde ormód;
 And he nátes-hwón ne geswác,
 Aer-þán-þe his sawul wæs
 Withinnan gegladod
 Thurh þone Hálgan Gást,
 And he mildsunge hæfde
 310 Ealra his misdæda.
 He hine hádode eác
 Tó þæs Hæelendes þeowdóme,

Ac us ne secgth ná seó racu,
Tó hwám he hine sette,
Búton-ṭhaet he sealde
Sóthe gebysnunge
Eallum dæd-bétendum
Ṭhe tó Drihtene gecyrrath,
Ṭhaet hig magon arisan,

- 320 Gif hig raedfaeste beóth,
Fram heora sawla deathe,
And fram heora synna bendum ;
And heora Scippend gladian,
Mid sóthre dæd-bóte,
And habban ṭhaet éce lif
Mid ṭhám leófan Hæelende,
Se-ṭhe á rixath,
On écnysse. Amen.

III. A PARAPHRASE OF THE "PATER-NOSTER."

OUR FATHER.

Thú eart úre Faeder,
 Ealra Wealdend,
 Cyning on wuldre,
 Forþám we clypiath,
 Tó ðé aefre biddath.
 Nú ðú ythost miht
 Sawle alýsan.
 Thú hig sendest aer,
 Thurh ðíne aethelan hand,
 10 Intó ðám flaesce.
 Ac hwaer cymth heó nú?
 Búton ðú, Engla God!
 Eft hig alýse,
 Sawle of synnum,
 Thurh ðíne sóthan miht.

WHO ART IN HEAVEN.

Thú eart on heofonum,
 Híht and frófor,
 Blissa beorhtost!
 Ealle abugath tó ðé;
 20 Thínra gásta ðrym,
 Anre staefne,
 Clypiath tó Críste;
 Cwethath ealle ðus:
 Hálíg eart ðú! Hálíg!

Heofon-engla Cyning !
 Drihten úre !
 And ðine dómas synd
 Rihte and rúme ;
 Raecð efne gehwám,
 30 Aeghwilcum menego, Gewyrhta.
 Wel bið ðám ðe wyrð
 Willan ðinne.

HALLOWED BE THY NAME.

Swá is gehálgod
 ðín heáh-nama,
 Swithe máerlice !
 Manegum gereordum,
 Twá and hund-seofontig—
 ðaes-ðe secgath bec,
 ðaet ðú, Engla God !
 40 Ealle gesettest
 Aelcere ðeóde,
 ðeow and wísan
 ðá wurthiath ðín weorc,
 Wordum and dáedum ;
 ðurh gecynde clypiath
 And Crist hériath,
 And ðín lóf lædath,
 Lifigenda God !
 Swá ðú eart ge-aethelod
 50 Geond ealle woruld.

THY KINGDOM COME.

Cum nú and mildsa,
 Mihta Waldend !
 And us ðín rice alýf,
 Rihtwísa Déma !

Earda selost!
 And éce lif.
 Thær we sibbe and lufe
 Sámod gemetath;
 Eágena beorhtnysse,
 60 And ealle mirhthe.
 Thær biþ gehýred
 Thín hálige lóf,
 And thín micle miht,
 Mannum tó frófre.
 Swá thú, Engla God!
 Eallum blissast.

THY WILL BE DONE.

Gewurthe thín willa,
 Swá thú Waldend eart,
 Ece ge-openod
 70 Geond ealle woruld;
 And thú the-silf eart
 Sóthfaest Déma,
 Rice-raedbora,
 Geond rúmne grund;
 Swá thín heáh-setl is
 Heáh and máere,
 Faeger and wurthlic,
 Swá thín Faeder worhte
 Aethel and éce;
 80 Thær thú on sittest,
 On thære swithran healfe.
 Thú eart Sunu and Faeder;
 Ana, aegþer; swá
 Is thín aethele gecynd
 Miclum gemaersod;
 And thú manegum helpst;

Ealra cyninga ðrym
 Clypast ofer ealle.
 Bith ðin wulder-word
 90 Wide gehýred.
 Thónne ðú ðine fyrde
 Faegere geblissast ;
 Sylest miht and munde
 Miclum herige ;
 And we ðanciath,
 Thúsenda fela ;
 Eall engel-ðrym,
 Anre staefne.

AS IT IS IN HEAVEN.

Swá ðhé on heofonum,
 100 Heáh-Thrymnesse
 Aethelē and éce,
 A ðanciath
 Claēne and gecorene
 Cristes ðegnas ;
 Singath and biddath
 Sóthfaestne God,
 Are and gifnesse
 Ealre ðeóde,
 Thónne ðú him tihtest,
 110 Týr-eádiga Cyning !
 Swá ðú eádmód eart,
 Ealre worulde
 Sý ðhé ðanc and lóf ;
 Thínre mildse
 Wuldor and willa.
 Thú gewurthod eart
 On heofon-rice
 Heáh Cáser !

SO ON EARTH.

- And on eorþan,
 120 Ealra cyninga
 Help and heáfod !
 Hálig Læce !
 Raedlic and rihtwís !
 Rúm-heort-hláford !
 Thú ge-aethelodest
 Thé ealle gesceafta,
 And to-syndrodest híg
 Siththan on manega ;
 Sealdest aelcre gecynde
 130 Agene wísan ;
 And á thínre mildse
 Ofer manna bearn.

OUR DAILY BREAD.

- Swá mid sibbe senst
 Urne hláf daeg-hwamlice ;
 Duguthe thínre
 Rihtlice dæcelest
 Méte thínnum mannum ;
 And him máre geháetest
 Aefter ferhth-sithe,
 140 Thínes Faeder ríce
 Thaet wæs on fruman
 Faegere gegearwod ;
 Earda selost !
 And éce lif,
 Gif we sóth and riht
 Symle gelaestath.

GIVE US THIS DAY.

Syle us tó-daeg, Drihten,
 Thine mildse and miht,
 And úre mód gebig,
 150 Thēgnas and thēowas,
 On thin gewill.
 Bewyre us on heortan,
 Hāligne gást on-innan,
 And us fultum syle,
 Thæt we móton wyrcean
 Willan thinne,
 And the betaecan
 Týr-eádiga Cyning!
 Sawla úre
 160 On thin-selfes hand.

AND FORGIVE US OUR TRESPASSES.

Forgif us úre synna,
 Thæt us ne scámige eft,
 Drihten úre!
 Thónne thú on dóme sitst,
 And ealle menn
 Up-arísath,
 The fram wíte and fram wére
 Wurdon acennede;
 Beóth thá gebrosnodan eft
 170 Bán mid thám flaesce,
 Ealle án-súnde
 Eft gewordene;
 Thæt we swutollice
 Siththan oncnáwath
 Eall thæt we geworhton

- On woruld-ríce,
 Betere and wyrse.
 Țhæ̃r beóth bútan geára;
 Ne mage we
 180 Hit ná dyrnan,
 For-Țhám-Țhe hit
 Drihten wát;
 And Țhæ̃r gewitnessa
 Beóth,—wuldor micel!—
 Heofen-warú,
 And eorþ-warú,
 Hell-warú, Țhridde!
 Țhónne býth eg̃sa
 Geond ealle woruld.
 190 Țhæ̃r man us tyhhath
 On-daeg twégen eardas,
 Drihtenes áre,
 Oththe deofoles Țheowet;
 Swá-hwaether we ge-eárniath
 Hér on life Țhá-hwíle
 Țhe úre nihta
 Maeste wáeron.

AS WE FORGIVE THOSE WHO TRESPASS AGAINST US.

- Ac Țhónne us alýseth
 Lifigende God
 200 Sawla úre,
 Swá we hér gifath
 Earmon mannum
 Țhe with us agiltath.

AND LEAD US NOT INTO TEMPTATION.

- And ná us Țhú ne læt
 Lát he beswican,

- On costnunga
 Cwellan and baernan
 Sawla úre ;
 Theáh we synna fela
 210 Didon for úre disig,
 Daeges and nihtes ;
 Idele spraece,
 And unriht weorc ;
 Thine bodu bráecon.
 We the biddath nú,
 Aelmihtiga God !
 Are and gifnesse ;
 Ne læt swá heanlice
 Thin hand-geweorc,
 220 On ende-daege,
 Eall forwurthan.

BUT DELIVER US FROM EVIL.

- Ac alýs us of yfele.
 Ealle we bethurfon
 Godes gifnesse ;
 We agylt habbath,
 And swithe gesyngod.
 We the, sóthfaesta God !
 Hériath and lófiath,
 Swá thú Hælend eart,
 230 Cyne-bearn gecydd
 Cwycum and deadum ;
 Aethel and éce
 Ofer ealle thing.
 Thú miht on ánre handa
 Eáthe befealdan
 Ealne middan-eard ;
 Swilc is mæra Cyning !

AMEN.

Sý swá ƿhú-silf wilt,
 Sóthfaesta Déma!
 240 We ƿhé, Engla God,
 Ealle hériath,
 Swá ƿhú eart gewurthod
 A on worulda forth.

IV. A PARAPHRASE OF THE "GLORIA PATRI."

GLORY BE

Sý ƿhé wulder and lóf
 Wide ge-openod
 Geond ealle ƿheóda;
 ƿhanc and willa,
 Maegen and mildse,
 And ealles módes lufu;
 Sóthfaestra sib,
 And ƿhín-silfes dóm
 Woruld-gewlítegod;
 10 Swá ƿhú wealdan miht
 Eall eorhna maegen,
 And uplyfte wind;
 And wolcnu wealdeð,
 Ealle on-riht.

TO THE FATHER, AND TO THE SON, AND TO THE HOLY
GHOST.

Thú eart frófra Faeder,
And Feorh-hyrde;
Lifes Látteow,
Leohtes Wealdend;
Asundrod fram sinnum;
20 Swá ƿín Sunu máera,
Thurh clæne gecynde
Cyning ofer ealle,
Beald! gebletsod!
Bóca Læreow,
Heáh Hige-frófer.

AS IT WAS IN THE BEGINNING.

Swá wæs on fruman
Freá man-cynnes
Ealre worulde
Wlíte and frófer,
30 Clæn and craeftig.
Thú gecyðdest
Thæt thá thú, éca God!
Ana geworhtest,
Thurh hálige miht,
Heofenas and eorþan,
Eardas and uplyfte,
And ealle ƿing.
Thú settest on foldan
Swithe fela cynna,
40 And to-syndrodest híg
Siththan on manega.
Thú geworhtest,
Eca God!

Ealle gesceafta
 On six dagum.
 Seofothan ȝhú gerestest
 ȝhín faegere weorc,
 And ȝhú Sunnan-daeg
 Silf hálgodest ;
 50 And ȝhú maërsodest hine
 Manegum tó helpe.
 ȝhone heán daeg
 Healdath and frithiath
 Ealle ȝhá-ȝhe cunnon
 Crístene ȝheawas,
 Hálige heort-lufan,
 And ȝhaes Heáhstan gebod,
 On Drihtenes naman ;
 And se daeg is gewurthod.

IS NOW, AND EVER SHALL BE.

60 And nú symle,
 ȝhíne sóthan weorc
 And ȝhíne micle miht
 Manegum swutelath
 Swá ȝhíne craeftas.
 Hig cythath wide,
 Ofer ealle woruld,
 “ Ece standath
 Godes hand-weorc ;
 Grówath swá ȝhú hete.”
 70 Ealle ȝhé hériath,
 Hálige dreámas
 Cláenre stefne,
 And Crístene béc,
 Eall middan-eard ;
 And we menn cwethath,

On grunde hér,
 " Gode lif and ðhanc,
 Ece willa,
 And ðhín ágen dóm !"

WORLD WITHOUT END.

- 80 And on worulda woruld
 Wunath and ríxath
 Cyning innan wuldre,
 And his ðhá gecorenan,
 Hálige gástan,
 Wlítige englas,
 Heáh-ðhrymnesse
 And wuldor-gife ;
 Sóðhre sibbe,
 Sawla ðhancunge,
 90 Módes mildse.
 ðhæc is seó maeste
 Lufu háligdómes.
 Heofonas syndon,
 ðhurh ðhín éce word,
 Aeghwaer fulle.
 Swá synd ðhíne mihta,
 Ofer middan-eard,
 Swutole and gesýne,
 ðhaet ðhú híg silf worhtest.

AMEN.

- 100 We ðhaet sóðhlíce secgath,
 Ealle ðhurh cláene gecynde,
 ðhú eart Cyning on-riht,
 Cláen and craeftig.
 ðhú gecyðdest ðhaet,

Thá thú, mihtiga God!
 Mann geworhtest,
 And him on-dydest
 Orth and sawle;
 Sealdest word and gewit,
 110 And waestma gecynde;
 Cyddest thine craeftas.
 Swilc is Cristes miht!

V. HYMN TO THE TRINITY.

Eálá seó wlitige,
 Weorthmynda full,
 Heáh and hálíg,
 Heofuncund Thrynes,
 Bráde geblissad
 Geond beorht-wongas!
 Thá mid rihte sculon
 Word-berende,
 Earne eorth-wara,
 10 Ealle maegene,
 Hérigan heáhlice.
 Nú us Hælend-God
 Waerfaest onwrah,
 Thaet we hine witan móton;
 Forþón hý dæd-hwaete,
 Dóme geswithde,
 Thaet sóthfaeste
 9*

- Seraphinnes cynn
 Uppe mid englum,
 20 A bremende,
 Un-aþhreotendum
 Thrymmum singath,
 Ful heáhlice,
 Hlúdon stefne,
 Faegre feor. and neáh ;
 Habbath folgotha
 Cyst mid Cyninge.
 Him thaet Críst forgeáf,
 Thaet hý móton his aet-wiste
 30 Eágum brucan ;
 Simle singales
 Swegel-gehyrste
 Weorthian, Waldend,
 Wide and síde ;
 And mid hyra fithrum
 Freán aelmihtiges
 Ansýne wurthiath,
 Ecan Dryhtnes ;
 And ymb theóden-stól
 40 Thringath georne,
 Hwylc hyra nehst maege
 Ussum Nergende
 Flihte lacan,
 Frith-geardum in ;
 Lófiath Leóficne,
 And in leohte him
 Thá word cwethath,
 And wuldriath
 Aethelne Ord-fruman
 50 Ealra gesceafta :
 “ Hálíg eart thú, hálíg !
 Heáh-engla Brego,

- Sóth sigores Freá ;
 Simle ̥hú bíst hálig,
 Dryhtna Dryhten ;
 A ̥hín dóm wunath
 Eorthlic mid aeldum,
 In aelce tide,
 Wide geweorthad ;
 60 ̥hú eart weoroda God,
 For̥hón ̥hú gefyldest
 Foldan and rodoras,
 Wigendra Hleó !
 Wuldres ̥hines.
 Helm al-wihta !
 Síc ̥hé in heáhnnessum
 Ece háelo,
 And in eorthan lóf,
 Beorht mid beornum.
 70 ̥hú gebletsad leofa,
 ̥he in Dryhtnes naman
 Dugethum cóme,
 Heanum tó brothre ;
 ̥hé in heáanthum síe,
 A bútan ende,
 Ece hérenes."

VI. HYMN ON THE NATIVITY.

-
- “Eálá! Ióseph mín,
 Iácobes bearn;
 Máeg Dáuides,
 Máeran cyninges,
 Nú ðú freóthe scealt
 Faeste gedaélan,
 Aláetan lufan míne.
 Ic lungre eom
 Deópe gedrefed,
 10 Dóme bereáfod;
 Forþón ic worn for ðé
 Worda haebbe
 Sidra sorga,
 And sár-cwida
 Hearmes gehýred;
 And me hosp-sprecað
 Torn-worda fela.
 Ic teáras sceal
 Geótan, geomor-mód;
 20 God eáthe maeg
 Gehaélan hyge-sorge
 Heortan mínre,
 Afréfran fea-sceafte.”—
 “Eálá! faemne geong,
 Maegth María,
 Hwaet bemurnest ðú,
 Cleopast ceárigende?
 Ne ic culpan in ðé,
 Incan sēnigne

30 Aefre onfunde,
 Womma geworhtra ;
 And ȝhū ȝhā word sprecest,
 Swá ȝhū sylfa sie
 Synna gehwylcre,
 Firena gefylled."—

“ Ic tó fela haebbe,

ȝhaes byrdscypes,
 Bealwa onfangen.
 Hú maeg ic ládigan

40 Láthan spræce,
 Oththe andsware
 Aenige findan
 Wrathum tó-withre ?"—

“ Is ȝhaet wide cuth

ȝhaet ic, of ȝhám torhtan
 Temple Dryhtnes,
 Onfeng freólice
 Faemnan cláene,
 Womma leáse ;

50 And nú gehwyrfed is,
 ȝhurh nát hwylces !
 Me náther deag,
 Secge ne swige ;
 Gif ic sóth spræce,
 ȝhónne sceal Dáuides
 Dóhtor sweltan,
 Stánun of-tyrfed.
 Gen strengre is
 ȝhaet ic morthor hele,

60 Scyle mán-swara,
 Láth leóða gehwám,
 Lifgan siththan,
 Fracod in folcum."—
 ȝhá seó faemne onwrah

Riht-geryno,
And thus reordade :

“ Sôth ic secge,

Thurh Sunu Meotudes,
Gasta Geôcend,

70 Thaet ic gen ne can
Thurh gemaescipe
Mannes ahwær,
Aenges on eorþan ;
Ac me eáden wearth
Geongre in gearðum,
Thaet me Gábrihel,
Heofones heáh-engel,
Háelo gebódade,
Sægde sóthlice,

80 Thaet me swegles Gást
Leóman onlyhte ;
Sceolde ic Lifes Thrym
Geberan, beorhtne sunu,
Bearn eácen Godes,
Torhtes Tír-fruman.
Nú ic his tempel eom
Gefremmed bútan facne ;
In me Frófre
Gást ge-eardode.

90 Nú thú ealle forlaét
Sáre sorg-ceáre,
Saga écne þanc
Mærum Meotodes Suna,
Thaet ic his modor gewearth,
Faemne forth, swá-þeáh,
And thú faeder cweden,
Woruld cund be wéne,
Sceolde witedóm
In him-sylfum beón

- 100 Sôthe gefylled."
 Eálá ̥hú sótha,
 And ̥hú sibsuma
 Ealra cyninga Cyning,
 Crist aelmihtig!
 Hú ̥hú áer wære
 Eallum geworden
 Woruldes ̥hrymmum,
 Mid ̥hinne Wuldor-faeder,
 Cild acenned,
- 110 ̥thurh his craeft and meaht!
 Nis áenig nú
 Eorl under lyfte,
 Secg, searo-̥thoncol,
 Tó-̥thaes-swithe gleáw,
 ̥The ̥thaet asecgan maege
 Sund-búendum,
 Areccan mid rihte,
 Hú ̥thé rodera Weard
 Aet frymthe genam
- 120 Him tó freó-bearne;
 ̥Thaet wæs ̥thára ̥thinga
 ̥The hér ̥theóda cynn
 Gefrugnon mid folcum,
 Aet fruman áerest
 Geworden under wolcnum,
 ̥Thaet witig God,
 Lífes Ord-fruma,
 Leoht and ̥thystro
 Gedæelde dryhtlice,
- 130 And him wæs dómes gewæld,
 And ̥thám wisan abeád
 Weoroda Ealdor:
 "Nú síe geworden forthám,
 Tó wídan feore,

Leoht-lixende gefeá
 Lifgendra gehwám,
 The in cneorissum
 Cende weorthon."

- And thá sona gelamp,
 140 Thá hit swá sceolde,
 Leóma leohtade
 . Leóda máegthum
 Torht mid tunglum,
 Aefter thone tída bigang.
 Sylfa sette,
 Thaet thú, Sunu, wære
 Efen-eardigende
 Mid thínne ángan Freán,
 Aer-thón áht thisses
 150 Aefre gewurde.
 Thú eart seó Snyttro
 The thás sídan gesceafte,
 Mid thy Waldende,
 Worhtest ealle ;
 Forthón nis áenig thaes horsc,
 Ne thaes hyge-craeftig,
 The thín fram-cyn maege
 Fira bearnum
 Sweotule gesethan.
 160 Cum nú, sigores Weard,
 Meotod man-cynnes,
 And thíne mildse hér
 Arfaest ýwe ;
 Us is eallum neód,
 Thaet we thín medren-cyn
 Móton cunnan,
 Riht-geryno.
 Nú we areccan ne magon
 Thaet faedren-cyn

- 170 Feor awihte.
 Thú thisne middan-geard
 Milde geblissa,
 Thurh thinne hér-cyme,
 Hælende Críst!
 And tha gyldnan geátu
 The in gear-dagum,
 Full-longe aer,
 Bilocene stódon,
 Heofona Heáh-freá!
- 180 Hát ontýnan;
 And usic thónne gesece
 Thurh thin-sylfes gang
 Eáthmód to eorthan;
 Us is thinra árna thearf.
 Hafath se awyrgda
 Wulf to-stenced,
 Deorc death-scúfa,
 Dryhten, thin eowed,
 Wide to-wrecen,
- 190 Thaet thú, Waldend, aer
 Blóde gebóhtest;
 Thaet se Beálofulla
 Hyneth heardlice,
 And him on haeft nimeth,
 Ofer ussa nióda lust;
 Forthón we Nergend the
 Biddath geornlice,
 Breost-gehygdum,
 Thaet thú hraedlice
- 200 Helpe gefremme
 Wérgum wreccan,
 Thaet se wítes bóna
 In helle grund
 Hean gedreóse,

- And ðín hand-geweorc,
 Haeletha Scyppend!
 Móte arisan,
 And on riht cuman
 Tó ðám upcundan
 210 Aethelan rice,
 Þónan us ær, ðurh syn-lust,
 Se swearta gást
 Forteáh and fortylde,
 Þaet we tíres wonne,
 A bútan ende sculon
 Earmthu dreogan,
 Bútan ðú usic ðón ófestlicor,
 Ece Dryhten!
 Aet ðám leód-sceáthan,
 220 Lifgenda God!
 Helm al-wihta!
 Hreddan wille.
-

VII. HYMN ON THE CRUCIFIXION.

Þaér him-sylfe geseóth
 Sorga maeste,
 Syn-fá menn,
 Sárig-ferhthe;
 Ne bíth him tó ære,
 Þaet þaér fore ell-þeódum
 Usses Dryhtnes ród
 Andweard standeth,

- Beácna beorhtast,
 10 Blóde bestémed
 Heofon-Cyninges,
 Hlutan dreóre ;
 Beseóth mid swáte,
 Thaet ofer síde gesceafta
 Scíre scíneth ;
 Sceádu býth bedyrned
 Thaer se leohta beám
 Leódum byrhteth ;
 Thaet, theáh, tó
 20 Teónum weortheth,
 Theódum tó threá,
 Thám the thanc Gode,
 Wom-wyreende,
 Wihte ne cuthon,
 Thaes-the he on thone hálgan
 Beám ahongen wáes
 For man-cynnes
 Mán-forwyrhtum,
 Thaer he leóflíce
 30 Lifes ceápode,
 Theóden, man-cynne,
 On thám daege,
 Mid thy weortha,
 The nó wom dyde
 His lic-hama,
 Leahter-firena,
 Mid thy usic alýsde ;
 Thaes he eft-leán wile
 Thurh-eorneste,
 40 Ealles genyman,
 Thónne sió reáde
 Ród ofer ealne
 Swegel scíneth,

- On þháere sunnan gyld,
 On þhá forhtlice
 Firenum fordóne,
 Swearte syn-wyrcende,
 Sorgum wlitath,
 Geseóth him tó bealwe,
 50 Þhaet him betst becóm,
 Þhæt hý hit tó góde
 Ongitan woldon ;
 And eác þhá ealdan wúnda,
 And þhá openan dolgas
 On hyra Dryhtne gescóth,
 Dreórig-ferhthe ;
 Swá him mid næglum þhurh-drifon
 Nith-hyegende
 Þhá hwítan handa,
 60 And þhá hálgan fét,
 And of his sídan swá-sáme
 Swát forleton,
 Þháer blód and waeter,
 Bú-tú aet-somme,
 Ut becómon
 Fore eáгна gesýhthe,
 Rinnan fore rincum,
 Þhá he on róde wæs.
 Eall þhis magon
 70 Him-sylfe geseón
 Þhónne open-ongete,
 Þhaet he for aelda lufan,
 Firen-fremmendra,
 Fela þthrowade ;
 Magon leóda bearn
 Leohte oncnáwan
 H hine lygnedon
 Leáse on gethancum,

- Hyspton hearm-cwidum,
 80 And on his hleór sámod
 Hyra spatl speówdon;
 Spræcon him edwit,
 And on ðhone eádgan
 Andwlitan swá-sáme
 Hell-fuse menn
 Handum slógon,
 Folmum areahtum,
 And fystum eác,
 And ymb his heáfod
 90 Heardne gebigdon
 Beág ðhyrnenne,
 Blinde on geðhancum,
 Dysge and gedwealde;
 Gesegon ðhá dumban gesceafte,
 Eorthan eall-gréne,
 And up-rodor,
 Forhte gefélan
 Freán ðthrowunga,
 And mid ceárum cwithdon,
 100 ðheáh hí cwise náeron,
 ðhá-ðhá hyra Scyppend
 Sceáthan onfengon
 Syngum handum.
 Sunne wearth adwaesced,
 ðhreám aþhrysméd.
 ðhá sió ðheód geseáh,
 In Hierúsalem,
 Gód-webba cyst,
 Thaet aer ðám hálgan
 110 Húse sceolde
 Tó weorthunga
 Weorud sceawian,
 Ufan eall forbaerst,
 ' 10*

- Thaet hit on eorþan læg
 On twám styccum ;
 Thaes temples segl,
 Wundor-bleóm geworht
 Tó wlite thaes húses,
 Sylf slat on tú,
 120 Swylce hit seaxes ecg
 Scearp þurhwóde.
 Scíre burston
 Múras and stánas,
 Mange aefter foldan,
 And seó eorthe eác
 Egsan mynde,
 Beófode on bearhtme ;
 And se bráda sáo
 Cythde craeftes meaht,
 130 And of clomme bráec
 Up ýrringa,
 On eorþan faethm ;
 Geá, on stéde scýnum
 Steorran forleton
 Hyra swaesne wlite ;
 On þhá sylfan tíð,
 Heofon hluttra ongeat,
 Hwá hine heáhlice
 Torhtne getremmede
 140 Tungol-gimmm ;
 Forþhón he his bódan sende,
 Thá wáes geboren áerest
 Gesceafta Scir-cýning.
 Hwaet, eác scyldge menn
 Gesegon tó sóthe,
 Thý sylfan daege
 The on throwade,
 Theód-wundor micel,

- Thaette eorthe ageáf
 150 Thá hyre on-láegon ;
 Eft lifgende
 Up-astódon
 Thá-ṭhe heó áer faeste
 Befangen haefde,
 Deade bebyrgede,
 The Dryhtnes bebod
 Heoldon on hrethre.
 Helle eác ongeat,
 Scyld-wreccende,
 160 Thaet se Scyppend cóm,
 Waldende God ;
 Thá heó thaet weorud ageáf,
 Hlothe of ṭhám hatan hrethre,
 Hyge wearth mangu blissad
 Sawlum, sorga to-glídene.
 Hwaet, eác sáe cythde
 Hwá hine gesette
 On sidne grund,
 Tir-mehtig Cyning,
 170 Forṭhón he hine tredne
 Him ongear gyrwede ;
 Thónne God wolde
 Ofer síne ythe gán,
 Eá-streám ne dorste
 His Freán fét
 Flóde besencan.
 Geá, eác beámas onbudon
 Hwá hý mid blédum sceóp,
 Mange, ná-laes feá,
 180 Thá mihtig God
 On hira áne gestáh,
 Tháer he earfothu
 Geṭhólade for ṭhearfe

Theód-búendra,
 Láthlicne death
 Leódum tó helpe.
 Thá wearth beám manig
 Blódigum teárum
 Berunnen under roderum ;

- 190 Reád and thicce
 Saep wearth tó swáte ;
 Thaet asecgan ne magon
 Fold-búende,
 Thurh fród gewit,
 Hú fela thá onfundon,
 Thá gefélan ne magon,
 Dryhtnes throwunga,
 Deade gesceafta.
 Thá-þe aethelaste sind
 200 Eorþan gecynda,
 And heofones eác
 Heáh-getimbro,
 Eall for þám ánum
 Unrót gewearth,
 Forht-afangen ;
 Theáh hí ferhth-gewit,
 Of hyra aethelum,
 Aenig ne cuthon,
 Wéndon, swá-þeáh, wundrum,
 210 Thá hyra Waldend
 Fór of lic-haman.
 Leóda ne cuthon,
 Mód-blinde menn,
 Meotud oncnáwan,
 Flintum heardran,
 Thaet hí Freá nereda
 Fram hell-cwale
 Hálgum meahtum,

- Al-walda God ;
 220 Thaet aet aereſtan
 Fore-þhancle menn,
 Fram fruman worulde,
 Þurh wís gewit,
 Witgan Dryhtnes,
 Hálge hige-gleáwe
 Haelethum saégdon,
 Oft, ná-laes aéne,
 Ymb thaet aethele bearn :
 Thaet se earcnan-stán
 230 Eallum sceolde
 Tó hleó and tó hrothre,
 Haeletha cynne,
 Weorthan in worulde,
 Wuldres Agend,
 Eádes Ord-fruma,
 Þurh þá aethelan cwen.

VIII. HYMN ON THE NATIVITY AND
 ASCENSION.

Nú þú geornlice 44
 Gæst-gerynum,
 Mann se máera,
 Mód-craefte sec,
 Þurh sefan snyttro,
 Thaet þú sóth wite
 Hú thaet ge-eóde,
 Þá se Aelmihtiga

- Acenned wcarth,
 10 **Ṭ**hurh cláenne hád,
 Siththan he Márian,
 Maegtha weolman,
 Máere meowlan,
 Mund-heals geceás,
 Ṭhaet ṭhæér, in hwítum
 Hráeglum gewerede,
 Englas ne oth-eówdon,
 Ṭhá se Aetheling cóm,
 Beorn in Betlem ?
- 20 **B**ódan wáeron géarwe,
 Ṭhá ṭhurh hleothor-cwide
 Hyrdum cythdon,
 Sáegdon sóthne gefeán,
 Ṭhaette sunu wáere
 In middan-geard
 Meotudes acenned
 In Betleme ;
 Hwaethre in bócum ne cwith
 Ṭhaet hý in hwítum ṭhæér
- 30 **H**ráeglum oth-ýwdon,
 In ṭhá aethelan tíð,
 Swá hie eft dydon,
 Ṭhá se Brego maéra
 Tó Bethanía,
 Theóden ṭhrymfaest,
 His ṭhegna gedryhte
 Geláthade, leóf weorud.
 Hý ṭhaes lárcowes,
 On ṭhám will-daege,
- 40 **W**ord ne gehyrwdon,
 Hyra sinc-gyfan.
 Sona wáeron géarwe
 Haeleth mid Hláford

- Tó thaere hálgan byrg.
 Thaer him táca fela
 Tires Brýtta
 Onwrah, wuldres Helm,
 Word-gerynum,
 Aer-thon up-stige
 50 An-cenned Sunu,
 Efen-éce Bearn,
 Agnum Faeder,—
 Thaes ymb feowertig
 The he of foldan aer,
 From deathe arás,
 Dagena rimes
 Haefde tha gefylled,
 Swá aer beforan sungon
 Witgena word,
 60 Geond woruld innan,—
 Thurh his throwunga.
 Thegnas héredon,
 Lófedon leofwendum
 Lifes Agende,
 Faeder frum-sceafta.
 He him faegre thaes,
 Leofum gesithum,
 Leán aefter geáf,
 And thaet word acwæth
 70 Waldend engla
 Gefysed, Freá mihtig,
 Tó Faeder rice:
 “ Gefeóth ge on ferhthe,
 Naefre ic fram-hweorfe,
 Ac ic lufan symle
 Láeste with eowic,
 And eow meaht gife,
 And mid-wunige

Awa tó ealdre,

- 80 Thæt eow æfre bith,
Thurh gife mine,
Godes ansýn.

* * *

* * *

Farath nú geond ealne
Yrmenne grund,
Geond wide wégas,
Weoredum cythath,
Bódiath and bremath
Beorhtne geleáfan,
And fulwiath

- 90 Folc under roderum,
Hweorfath tó heofonum,
Hérgas breótath,
Fyllath and feógath,
Feóndscype dwaescath,
Sibbe sáwath
On sefan manna,
Thurh meahta spéde ;
Ic eow mid-wunige
Forth on frófre,

- 100 And eow frithe healde,
Strengthe stathol-faestre,
On stowa gehwaære."

Thá wearth semninga

Sweg on lyfte
Hlúd gehýred ;
Heofon-engla threat,
Weorud wlite-scýne,
Wuldres aras,
Cómon on corthre.

- 110 Cyning úre gewát
Thurh thaes temples hróf ;

- Thær hý tó-sëgon,
 Thá-the Leófes thá-gen
 Lást weardedon
 On thám thing-stéde,
 Thegnas gecorene,
 Gesegon hí on heáhthu
 Hláford stígan,
 God-bearn of grundum ;
 120 Him wæs geomor sefa,
 Hat aet heortan,
 Hyge murnende,
 Thaes-the hí swá leófne
 Leng ne móston
 Geseón under swegle.
 Sang ahófon
 Aras ufancunde,
 Aetheling héredon,
 Lófedon Líf-fruman,
 130 Leohte gefegon
 The of thaes Háelendes
 Heafelan lixte ;
 Gesegon hý al-beorhte
 Englas twégen
 Faegre ymb thaet Frum-bearn
 Fraetwum blican,
 Cyninga Wuldor.
 Cleopedon of heáthum
 Wordum wraetlicum,
 140 Ofer wera mengu
 Beorhton reorde :
 " Hwaet bidath ge
 Galileisce
 Guman on hwearfte ?
 Nú ge sweotule geseóth
 Sóthne Dryhten

On swegl faran;
 Sigores Agend
 Wile up heónan
 150 Eard gestigan,
 Athelinga Ord,
 Mid þás engla gedryhte,
 Ealra folca Fruma,
 511 Faeder ethel-stól."

IX. HYMN ON THE ASCENSION, AND THE HARROWING OF HELL.

IN CONTINUATION OF THE FOREGOING.

617 " We mid þyslice
 Threate willath,
 Ofer heofona gehlidu,
 Hláford fergan
 Tó þháere beorhtan byrig,
 Mid þás blíthan gedryhte.—
 Ealra sige-bearna
 Thaet seleste
 And aetheleste,
 10 The ge hér onstáriath,
 And in frófre geseóth
 Fraetwum blican,
 Wile eft swá-þeáh
 Eorthan mægtha
 Sylfa gesecan,
 Síde herge,
 And thónne gedéman

- Dæda gehwylce
 Thára ðe gefremmedon
 20 Folc under roderum."
- Thá wæs wuldres Weard
 Wolcnum befangen,
 Heáh-engla Cyning,
 Ofer hrófas upp,
 Háligra Helm;
 Hýht wæs geniwad,
 Blis in burgum,
 Thurh ðaes Beornes cyme.
 Gesaet sige-hrémig
- 30 On thá swithran hand
 Ece Eád-fruma
 Agnum Faeder.
 Gewiton him thá gangan
 Tó Hierúsalem
 Haeleth hyge-rófe,
 In thá hálgan burh,
 Geomor-móde,
 Thónan hý God nyhst
 Up-stigendne
- 40 Eágum segon,
 Hyra Will-gifan.
 Thær wæs wópes hring
 Torne bitolden;
 Wæs seó treówe lufu
 Hat aet heortan;
 Hrether innan weoll,
 Beorn breost-sefa.
 Bidon ealle thær
 Thēgnas thrymfulle
- 50 Thēódnes geháta,
 In thære torhtan byrig,
 Tyn niht thá-gen,

- Swá him-sylf bebeád,
 Swegles Agend.
 Aer-þón up-stige
 Ealles Waldend
 On heofona gehyld,
 Hwíte cómon
 Eorla Eád-gifan,
 60 Englas tógeanes.
 Țhaet is wel cweden
 Swá Gewritu secgath,
 Țhaet him al-beorhte
 Englas tógeanes,
 In Țhá hálġan tíġ,
 Heápum cómon
 Sigan on swegle.
 Țhá wáes symbla maest
 Geworden in wuldre.
 70 Wel Țhaet gedafenath,
 Țhaet tó Țhaere blisse,
 Beorhte gewerede,
 In Țhaes Țheódnes burh,
 Țheġnas cómon,
 Weorud wlite-scýne ;
 Gesegon Will-cuman
 On heáh-setle,
 Heofones Waldend,
 Folca Feorh-gifan,
 80 Fraetwum ealles Waldend
 Middan-geardes,
 And maegen-Țhrymmes.
 Hafath nú se Hálġa
 Helle bereáfod
 Ealles Țhaes gafoles,
 Țhe heó geár-dagum,
 In Țhaet orlege

- Unrihte swealg.
 Nú sind fore-cumene,
 90 And in cwic-susle
 Gehynde and gehæfte,
 In helle grund,
 Duguthum bedælede,
 Deofla cempan.
 Ne meahton wither-brogan
 Wige spówan,
 Waepna wyrpum,
 Siththan wuldres Cyning,
 Heofon-rices Helm,
 100 Hilde gefremmede
 With his eald-feóndum
 Anes meahtum,
 Thæ̅r he of hæfte ahlód
 Hutha maeste,
 Of feónda byrig,
 Folces unrím,
 Th̅isne ilcan th̅reat
 Th̅e ge h̅er onst̅ariath.
 Wile nú gesecan
 110 Sawla Nergend.
 Gæsta gif-stól,
 Godes ágen Bearn,
 Aefter guth-plegan.
 Nú ge geáre cunnon
 Hwaet se hláford is,
 Se th̅isne here lædeth ;
 Nú ge frómlice
 Freóndum tógeanes
 Gangath glæd-móde,
 120 Geátu ont̅ýnath ;
 Wyle intó eow
 Ealles Waldend,

Cyning, on ceastre,
 Corthre ne lytle,
 Fyrn-weorca Fruma,
 Folc gelaédan
 In dreáma dreám,
 The he on deoflum genam
 Thurh his-sylfes sigor.

- 130 Sib sceal gemaéne
 Englum and aeldum
 A forth heónan
 Wesan wide-ferh.
 Waer is aetsomne
 Godes and manna,
 Gæst-hálig treów
 Lufe, lifes hýht,
 And ealles leohtes gefeán.
 Hwaet! we nú gehýrdon,

- 140 Hú thaet Háelu-bearn,
 Thurh his hyder-cyme,
 Hals-haefst forgeáf,
 Gefreóde and gefreothade
 Folc under wolcnum,
 Máera Meotudes Sunu;
 Thaet nú manna gehwylc
 Cwic thendan hér wunath
 Geceósan mót
 Swá helle hynthu,

- 150 Swá heofones maerthu;
 Swá thaet leohte leoht,
 Swá tha láthan niht;
 Swá thrymmes thraece,
 Swá thystra wraece;
 Swá mid Dryhtne dreám,
 Swá mid deoflum hreám;
 Swá wíte mid wrathum,

Swá wuldor mid árum ;
 Swá lif swá death,
 160 Swá him leófre bíth
 Tó gefremmanne,
 Thendan flaesc and gaést
 Wuniath in worulde.
 Wuldor thaes áge
 Thrýnysse thrym,
 54 Thanc bútan ende.

X. A DEPARTED SOUL'S ADDRESS TO THE BODY.

1.—A CONDEMNED SOUL.

Huru thaes behófath
 Haeletha acghwylc,
 Thaet he his sawle sith
 Sylfa bewitige.
 Hú thaet bíth deóplíc,
 Thónne se death cymeth,
 Asundrath thá sibbe,
 Thá the aer sámud wáeron,
 Lic and sawle !
 10 Lang bíth siththan
 Thaet se gaést nimeth
 Aet Gode-sylfum
 Swá wite swá wuldor,
 Swá him in worulde aer
 Efne thaet eorth-faet

Aer geworhte.

Sceal se gæst cuman,

Gethum hrémig,

Symle ymb seofon niht,

20 Sawl, findan

Thone lic-haman

The heó ær lange wæg,

Threó hund wintra ;

Bútan ær wyrce

Ece Dryhten,

Aelmihtig God,

Ende worulde.

Cleopath thónne swá ceárful,

Caldon reorde,

30 Spriceth grimlice

Se gæst tó thám duste :

“Druguthu dreóрге !

Tó hwón dreáhtest thú me ?

Eorthan fýlnes !

Eall forweornast,

Lámes gelícnas !

Lyt thú gethóhtest tó hwón

Thínre sawle sith

Siththan wurde,

40 Siththan heó of lic-haman

Laeded wære.

Hwaet wíte thú me, werga !

Hwaet ! thú huru wyrma gifl,

Lyt gethóhtest

Hú this is lang hider,

And the, thurh engel,

Ufan, of roderum,

Sawle on-sende,

Thurh his-sylfes hand,

50 Meotud Aelmihtig,

- Of his maegen-þrymme,
 And ðe ða gebóhte
 Blóde ðý hálgan;
 And ðú me ðý heardan
 Hungre gebunde,
 And gehaeftnadest
 Helle wítum.
 Eardode ic ðe on-iman,
 Ne ic ðe of meahte
 60 Flaesce befangen,
 And me firen-lustas
 Þíne gethrungon,
 Þaet me ðúhte ful-oft
 Þaet wære þritig
 Þúsend wintra
 Tó ðinum death-daege.
 Hwaet! ic uncres gedáles bád
 Earfothlice;
 Nis nú se ende tó gód.
 70 Wære ðú ðe wiste wlaenc,
 And wínes sáet;
 Þrymful ðú nédest,
 And ic ofþyrsted wæs
 Godes lic-haman,
 Gæstes drinces;
 Forþán ðú ne hogodest,
 Hér on life,
 Þendan ic ðe, in worulde,
 Wunian sceolde,
 80 Þaet ðú wære ðurh flaesc,
 And ðurh firen-lustas,
 Strange gestyred,
 And ge-stathelad ðurh mec;
 And ic wæs gæst on ðe
 Fram Gode sended.

- Naefre ̥thú mec swá heardra
 Helle wíta
 Ne generedest,
 ̥Thurh ̥thinra neóda lust.
 90 Scealt ̥thú nú, hwaethre, mínra gesynta
 Sceáme ̥throwian,
 On ̥thám miclan dæge,
 ̥Thónne manna cynn
 Se Ancenda
 Ealle gegaedraþ.
 Ne eart ̥thú nú ̥thón leófre
 Náengum lifgendra,
 Men tó gemaecan,
 Ne meder ne faeder,
 100 Ne náengum gesibba,
 ̥Thonne se swcarta h̥refn,
 Siththan ic ána of ̥thé
 Ut-sithade
 ̥Thurh ̥thæs-sylfes hand,
 ̥Thé ic ær on-sended wæs.
 Ne magon ̥thec nú heónan adón
 Hyrsta ̥thá reádan,
 Ne gold ne sylfor,
 Ne ̥thinra góda nán,
 110 Ac hér sculon abídan
 Bán bereáfode,
 Beslitene seonwum ;
 And ̥thec ̥thin sawl sceal,
 Mínun unwillan,
 Oft gesecan,
 Wemman mid wordum,
 Swá ̥thú worhtest tó me.
 Eart ̥thú dumb and deaf,
 Ne sindon ̥thine dreámas wiht ;
 120 Sceal ic ̥thé nihtes, ̥theah-̥thé,

- Nýde gesecan,
 Synnum gesárgad,
 And eft-sona fram ðhé
 Hweorfan on han-craed,
 Þhonne hálige menn
 Gode lifgendum
 Lóf-sang dóth,
 Secan þhá hámas
 ðhe ðhú me aer scrife,
 130 And þhá árleásan
 Eardung-stowe;
 And ðhec sculon mold-wyrmas
 Manige ceówan,
 Seonowum beslitan
 Swearte wihta,
 Gífre and graedge.
 Ne sindon ðhine áehta wiht,
 Þhá ðhú hér on moldan
 Mannum eáwdest;
 140 Forþhón ðhé wáere selre
 Swithe micle,
 Þhonne ðhé wáeron ealle
 Eorþan spéda,
 Bútan ðhú hý gedaælde
 Dryhtne-sylfum,
 Þhaet ðhú wurde aet frum-sceafte fugel,
 Oththe fisc on sáe,
 Oththe eorþan neát
 Aetes tiolode,
 150 Feld-gangende,
 Feóh bútan snyttro;
 Geá, on wéstene,
 Wildra deóra
 Þhaet grimmeste,
 Þháer, swá God wolde;

- Geá, theáh thú wære wyrm-cynna
 Thaet wyrreste,
 Thonne thú aefre on moldan
 Mann gewurde,
 160 Oththe aefre fulwihte
 Onfón sceolde.
 Thónne thú for unc bám
 Andwyrðan scealt
 On tham miclan daege,
 Thónne eallum mannum beóth . .
 Wúnda onwrigene,
 Thá-the in worulde aer
 Firenfulle menn
 Fyrn geworhton;
 170 Thónne wile Dryhten-sylf
 Dæda gehýran
 Aet ealra manna gehwám,
 Muthes reorde
 Wúnda wither-leánian.
 Ac hwaet wilt thú thaer,
 On dóm-daege,
 Dryhtne secgan,
 Thónne ne bith naénig to-thaes lytel lith
 On lime geweaxen,
 180 Thaet thú ne scyle for aeghwylcum
 Anra on-sundron,
 Riht agyldan,
 Thónne réthe bith
 Dryhten aet dóme?
 Ac hwaet dó wit unc,
 Thónne he unc hafath
 Ge-edbyrðed,
 Othre sithe?
 Scule wit thónne aet-somne
 190 Siththan brucan

- Swylcra yrmtha
 Swá þú unc aér scrife?
 Firenath þus þæt flaesc-hord?
 Sceal þónne feran on wég,
 Secan helle grund,
 Ná-laes heofon-dreámas,
 Dædum gedrefed.
 Ligeth dust þær hit wæs,
 Ne maeg him andsware
 200 Aenige seegan,
 Ne þær ed-hringan
 Aenge gehátan
 Gæste geomrum,
 Geóce oththe frófre.
 Bith þæt heáfod to-hliden,
 Handa to-leothode,
 Geaflas to-ginene,
 Goman to-slitene;
 Seonwa beóth a-sogene,
 210 Sweora becówen,
 Rib reáfiath
 Réthe wyrmas,
 Drincath hlothum hráu,
 Heolfres þurstge;
 Bith seó tunge to-togen
 On tyn healfa,
 Hungrum to brothre;
 Forþón heó ne maeg horslice
 Wordum wrixlan
 220 With þóne wergan gæst.
 Gifer háte se wým,
 Thám thá geaflas beóth
 Naedle scearpran,
 Se genetheth to,
 Aerest ealra,

- On þám eorth-scræfe;
 He þá tungan to-týhth,
 And þá tóthas þurh-smýhth,
 And þá eágan þurh-eteth
 230 Ufan on þæt heáfod,
 And tó æt-wélan
 Othrum gerýmeth
 Wyrnum, tó wiste.
 Þónne bith þæt werge
 Lic acólad,
 Þæt he lange áer
 Werede mid wædum;
 Bith þónne wyrmes giefl,
 Aet on eorthan.
 240 Þæt maeg aeghwylcum
 Men tó gemyndum,
 Mód-snotterra.

2.—A BLESSED SOUL.

- Þónne bith hýhtlicre,
 Þæt sió hálige sawl
 Faereth tó þám flaescce,
 Frófre bewunden;
 Bith þæt aerende
 Eádiglicre
 Funden on ferhthe.
 250 Mid gefeán seceth,
 Lustum, þæt lám-fæst,
 Þæt hie áer lange wæg.
 Þónne þá gástas
 Góde word sprecath,
 Snottre, sigfæste;
 And þus sóthlice
 Þone lic-haman

Lustum grétath :

“ Wine leófesta !

- 260 Agon ðhé wyrmas gyt,
 Gífre grétath ;
 Nú is ðín gást cumen,
 Faegre gefraetewod,
 Of mínes Faeder rice,
 Arum bewunden.
 Eálá mín dryhten !
 ðhaet ic ðhé móste
 Mid me láedan ;
 ðhaet wyt englas
- 270 Ealle gesawon,
 Heofona wuldor swyle
 Swá ðú me sár hér scrife.
 Faetest ðú on foldan,
 And gefyldest me
 Godes lic-haman,
 Gástes drinces ;
 Wære ðú on wædle,
 Sealdest me wilna geniht ;
 Forðán ðú ne ðearft sceáman,
- 280 ðónne sceádene beóth
 ðá synfullan
 And ðá sóthfaestan,
 On ðám mæran daege.
 ðaes ðú me geáfe
 Ne ðhé breówan ðearf
 Hér on life,
 Ealles swá mycles
 Swá ðú me sealdest,
 On gemót-stéde
- 290 Manna and engla.
 Bigdest ðú ðhé fore haelethum,
 And ahófe me on écne dreám ;

Forþán me á langath,
 Leófoſt manna!
 On mínum hige hearde,
 Thaet-þe ic þe on þyſſum hynthum wát,
 Wyrnum tó wiſte;
 Ac thaet wolde God,
 Thaet þú aefre þuſ láthlic

300 Leger-bed cure.

Wolde ic þe þónne ſecgan .
 Thaet þú ne ſorgode,
 Forþán wyt beóth gegaederode
 Aet Godes dóme;
 Móte wyt þónne aet-somne
 Syththan brucan,
 And unc on heofonum
 Heáh-þungene beón.
 Ne þurfe wyt beón ceárie

310 Aet cyme Dryhtnes,

Ne þære andſware
 Yfele habban
 Sorge in hrethre,
 Ac wyt-ſylfe magon,
 Aet þám dóme þære,
 Dædum agilpan;
 Hwylce eárnunga
 Uncre wæron!

Wát ic thaet þú wære

320 On woruld-rice

Geþungen þrymlice.

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XI. POEMS ON THE DAY OF JUDGMENT.

I.

- Ne t̃hearf him ondraēdan
 .Deofla strāelas
 Aenig on eorþan
 Aelda cynnes,
 Gromra gār-fare,
 Gif hine God scildeth,
 Dugutha Dryhten.
 Is t̃hām dōme neáh,
 T̃haet we gelice sceolon
- 10 Leánum hleotan
 Swá we wide-feorh
 Weorcum hlódon,
 Geond sidne grund.
 Us secgath béc
 Hú aet árestan
 Eádmód astáh
 In middan-geard
 Maegna gold-hord,
 In faemnan faethm,
- 20 Freó-bearn Godes,
 Hálig of heáthum.
 Huru ic wéne me,
 And eác ondraēde,
 Dóm t̃hý réthran,
 T̃hónne eft cymeth
 Engla T̃heóden,
 T̃he ic ne heold teála
 T̃haet me Háelend mín

- On bōcum bebeád ;
 30 Ic t̃haes brogan sceal
 Geseón, syn-wraece.
 T̃haes-t̃he ic sóth talge,
 T̃haer manig býth
 On gemót laeded,
 Fore ansýne
 Eces Déman.
 T̃honne C cwácath,
 Gehýreth Cyning maethlan,
 Rodera Rihtend
 40 Sprecan réthe word
 T̃hám t̃he him aer in worulde
 Wáce hýrdon ;
 T̃hendān Y and N
 Ythast meahton
 Frófre findan.
 T̃haer sceal forht manig
 On t̃hám wong-stéde
 Wérig bídan
 Hwaet him, aefter dáedum,
 50 Déman wille
 Wrathra wíta.
 * * *
 * * *
 Bíth se W scacen
 Eorthan fraetwa ;
 U waes lange
 L-flódum belocen
 Líf-wynna dæel,
 F on foldan ;
 T̃honne fraetwa sculon
 Byrnan on báele,
 60 Blace raescettath ;
 Récen-reáda líg

- Réthe scrítheth
 Geond woruld wide;
 Wongas hreósath,
 Burh-stédas berstath;
 Brand bith onlyht,
 Aeleth eald-gestreón
 Unmurnlice
 .Gaesta gifrast,
 70 Thaet geó guman heoldon,
 Thendan him on eorthan
 Onmedla wæs.
 Forþhón ic leófra gehwone
 Læran wille,
 Thaet he ne agæle
 Gæstes thearfe,
 Ne on gylp geóte,
 Thendan God wille
 Thaet he hér in worulde
 80 Wunian móte,
 Samed sithian
 Sawel in lice,
 In thám gást-hofe.
 Scyle gumena gehwylc
 On his gear-dagum
 Georne beþencan,
 Thaet us milde becóm
 Meahta Waldend
 Aet aerestan,
 90 Thurh thaes engles word;
 Bith nú eornest
 Thónne eft cymeth
 Réthe and rihtwís.
 Rodor bith onhrered,
 And thás miclan gemetu
 Middan-geardes

- Beheófiath,
 Thónne Beorht-cyning leánath,
 Thaes-þe hý on eorthan
 100 Eargum dædum
 Lifdon, leahtrum fá ;
 Thaes hi lange sculon
 Ferhth-wérige onfón
 In fýr-bathe,
 Waelmum bewrecene,
 Wrathlic andleán.
 Thónne maegna Cyning
 On gemót cymeth
 Thrymma maeste,
 110 Theód-egsa bith
 Hlúd gehýred
 Bí heofon-wommon,
 Cwánendra cirm ;
 Cérges reótath
 Fore ansýne
 Eces Déman
 Thá þe hyra weorcum
 Wáce trúwiath.
 Tháer bith oth-ýwed
 120 Egsa mára
 Thonne fram frum-gesceápe
 Gefraegen wurde
 Aefre on eorthan.
 Tháer bith aeghwylcum
 Syn-wyrcendra,
 On thá snudan tíð,
 Leófre micle
 Thonne eall þeós láene gesceaft
 Tháer he hine-sylfne
 130 On thám sige-þhreate
 Behýdan maege,

- Thónne herga Fruma,
 Aethelinga Ord,
 Eallum démeth,
 Leófum ge láthum,
 Leán aester rihte,
 Theóda gehwylcre.
 Is us thearf micel
 Thaet we gaestes wlite,
 140 Aer tham gryre-brogan,
 On thas gaesnan tid
 Georne bethencon.
 Nú is thón gelicost
 Swá we on lagu-flóde,
 Ofer cald waeter,
 Ceolum lithon,
 Geond sidne sae,
 Sund-hengestum
 Flód-wuda fergon.
 150 Is thaet frecne streám
 Ytha ofermaeta
 The we hér on-lacath
 Geond thas wacan woruld,
 Windge holmas,
 Ofer deóp-geláde.
 Wæs se drohtnath strang,
 Aer-thón we tó lande
 Geliden haefdon
 Ofer hreóne hrycg,
 160 Tha us help beeóm
 Thaet us tó haele
 Hythe gelaedde,
 Godes Gæst-Sunu,
 And us gife sealde,
 Thaet we on-enáwan magon
 Ofer ceóles bord,

- Hwáer we sælan sceolon
 Sund-hengestas,
 Ealde yth-meáras,
 170 Ancrum faeste.
 Utan us tó thaére hýthe
 Hýht stathelian
 Thá us gerýmde
 Rodera Waldend
 Hálge on heáthum,
 Thá he heofonum astáh.
-

II.

- Thónne mid fere,
 Fold-búende
 Se micla daeg,
 Meahtum Dryhtnes,
 Aet midre nihte,
 Maegne behlaemeth,
 Scíre gesceafte ;—
 Swá oft sceáthna faecne
 Theóf thristlice,
 10 The on thýstre faereth,
 On sweartre nihte,
 Sorgleáse haeleth
 Semninga forféhth
 Sláepe gebundne,
 Eorlas ungeárwe
 Yflæs genáegeth,—
 Swá on Sýon-beorg
 Sámod up-cymeth
 Maegen-folc micel,
 20 Meotude getrýwe,
 Beorht and blithe.

- Him weortheth bláed gifen.
 Thónne fram feowerum
 Foldan sceátum,
 Thám ýtemestum
 Eorthan rices,
 Englas al-beorhte
 On-efen bláwath
 Byman on brehtme,
 30 Beófath middan-geard,
 Hruse under haelethum
 Hlýdath tósomne;
 Trume and torhte
 With tungla gang
 Singath and swinsiath,
 Súthan and northan,
 Eástan and westan,
 Ofer ealle gesceafte;
 Weccath of deathe
 40 Dryht-gumena bearn,
 Eall manna cyn,
 Tó Meotud-sceafte;
 Egeslice of thære ealdan moldan
 Hátath hý up-astandan
 Sneome of sláepe thý faestan;
 Thær man maeg sorgende folc
 Gehýran hyge-geomor,
 Hearde gefysed,
 Ceárum cwithende
 50 Cwicra gewyrhtu,
 Forhte afaered.
 Thaet bíth fore-tácna maest,
 Thára the aer oththe sith
 Aefre gewurde
 Mannum oth-ýwed.
 Thær gemengde beóth

- Onhælo gelac
 Engla and deofla,
 Beorhtra and blacra ;
 60 Weortheth bégra cyme,
 Hwitra and sweatra :
 Swá him is hám sceapen
 Ungelice,
 Englum and deoflum,
 Thónne semninga
 On Sýon-beorg,
 Súthan-eástan,
 Sunnan leóma
 Cymeth of Scyppende,
 70 Scýnan leohtor
 Thonne hit menn maegon
 Módum ahycgan,
 Beorhte blican,
 Thónne Bearn Godes
 Thurh heofona gehleodu
 Hider oth-ýweth ;
 Cymeth wundorlic
 Cristes ansýn,
 Aethel-cyninges wlite
 80 Eástan fram roderum,
 On sefan swét
 Sinum folce,
 Biter beálofullum,
 Gebleód wundrum ;
 Eádgum and earmum
 Ungelice.
 He bith thám gódum
 Glaed-mód on gesihthe,
 Wlitig, wynsumlic ;
 90 Weorude thám hálgan
 On gefeán faeger,

- Freóndlic and leóf-tael;
 Lufsum and lithe
 Leófum mannum
 Tó sceawianne
 Thone scýnan wlite
 Wethne mid willum
 Waldendes cyme,
 Maegen-Cyninges,
 100 Thám the him on móde sér
 Wordum and weorcum
 Wel ge-cwemdon.
 He bith thám yflum
 Egeslic and grimlic
 Tó geseónne,
 Synnigum mannum,
 Thám thaér mid firenum cumath
 Forth forworhte.
 Thaet maeg wites tó weárunga
 110 Thám the hafath wisne gethóht,
 Thaet se him eallunga
 Awiht ne ondraédeth;
 Se fore thaére ansýne
 Egsan ne weortheth
 Forht on ferhthe,
 Thónne he Freán gesihth
 Ealra gesceafta
 Andweardne faran
 Mid maegen-wundrum
 120 Mangum tó thinge;
 And him on healfa gehwone
 Heofon-engla threat
 Ymb-útan farath,
 Al-beorhtra scólu,
 Hergas háligra,
 Heápum geneáhhe.

- Dyneth deóp gesceaft,
 And fore Dryhtne fareth
 Waelm-fýra maest,
 130 Ofer wíðne grund
 Hlemmeth hata lég,
 Heofonas berstath,
 Trume and torhte
 Tunglu of-hreósath.
 Thónne weortheth sunne
 Sweart gewended
 On blódes híw,
 Seó-the beorhte scán
 Ofer áer-woruld
 140 Aelda bearnum.
 Mona se sylfa,
 The áer man-cynne
 Nihtes lyhte,
 Nither gehreóseth,
 And steorran swá-sáme
 Stredath of heofone
 Thurh thá strangan lyfte,
 Stormum abeátne.
 Wile Aelmihtig,
 150 Mid his engla gedryhte,
 Maegen-cyninga Meotod,
 On gemót cuman,
 Thrymfaest Theóden.
 Bíth tháer his thegna eác
 Hréth-eádig heáp,
 Hálge sawla
 Mid hyra Freán farath ;
 Thónne folca Weard
 Thurh eg-san threá
 160 Eorþan mægtha
 Sylfa geseceth,

- Weortheth geond sidne grund
 Hlúd gehýred
 Heofon-byman stefn,
 And on seofon healfa
 Swógath windas,
 Bláwath brecende,
 Bearhtma maeste
 Weccath and woniath
 170 Woruld mid storme,
 Fyllath mid feore
 Foldan gesceaftes;
 Thónne heard gebraec
 Hlúd, unmaete,
 Swar and swithlic,
 Sweg-dynna maest,
 Aeldum egeslic,
 Eáwed weortheth.
 Tháer maegen-werge
 180 Manna cynnes
 Wornum hweorfath
 On widne lég;
 Thá tháer cwise metath
 Cwelmente fyr,
 Sume up, sume nither,
 Aeldes fylle.
 Thónne bith untreow,
 Thæt tháer Adames
 Cyn ceárena full
 190 Cwitheth, gesárgad;
 Ná-laes fore lytlum
 Leóda geomre,
 Ac fore thám maestan
 Maegen-earfothum.
 Thónne ealle threó
 On-efen nimeth

- Won fýres waelm,
 Wide tósomne,
 Se swearta lig,
 200 Sæs mid hyra fiscum,
 Eorþan mid hire beorgum,
 And up-heofon
 Torhtne mid his tunglum ;
 Teón-lig sámōd
 Thrythum baerneth
 Threó ealle on-án,
 Grimme tógædre,
 Grornath gesárgad
 Eall middan-geard,
 210 On thá mæran tíð.
-

III.

- Swá se gífra gæst
 Grundas geond-seceth ;
 Hithende lig
 Heáh-getimbro
 Fylleth on fold-wong
 Fýres egsan ;
 Wid-mære blaest,
 Woruld mid-ealle,
 Hat, heóro-gífre.
 10 Hreósath geneáhhe,
 To-brocene, burh-weallas ;
 Beorgas gemeltath,
 And heáh-cleofu
 Thá with holme áer,
 Faeste with flódum,
 Foldan scýldon,
 Stithe and staethfaeste

- Stathelas with waege,
 Waetre windendum.
 20 Thónne wihta gehwylce,
 Deóra and fugla,
 Death-lig nimeth;
 Faereth aefter foldan
 Fýr-swearta lig,
 Weallende wiga,
 Swá áer waeter-fleówan,
 Flódas afysde.
 Thónne on fýr-bathe
 Swélath sáe-fiscas,
 30 Sundes getwaefde,
 Waeg-deóra gehwylc
 Wérig swelteth;
 Byrneth waeter swá weax!
 Tháer bith wundra má
 Thonne hit aenig on móde
 Maegge aþhencan:
 Hú þæt ge-stun and se storm,
 And seó strange lyft
 Brecath bráde gesceafte.
 40 Beornas grétath,
 Wépath wánende
 Wergum stefnum,
 Heane, hyge-geomre,
 Hreówum gedreáhte.
 Seótheth swearta lig
 Synne on fordónum,
 And gold-fraetwa
 Gléda forswelgath,
 Eall áer-gestreón
 50 Ethel-cyninga.
 Tháer bith cirm and ceáru,
 And cwicra gewin,

- Gehreów and hlúd wóp
 Bī heofon-womman,
 Earmlic aelda gedreag.
 Țhónan sēnig ne maeg
 Firen-dædum fāh
 Frith gewinnan,
 Līg-bryne lósian
 60 Landes ahwær;
 Ac ȥhaet fyr nimeth
 ȥhurh foldan gehwaet,
 Graefeth grimlice,
 Georne aseceth,
 Innan and útan,
 Eorþan sceátas,
 Oth-ȥhaet eall hafath
 Aeldes leóma
 Woruld-widles wom
 70 Waelme forbaerned.
 ȥhónne mihtig God,
 On ȥhone mæran beorg,
 Mid ȥhy maestan
 Maegen-ȥhrymme cymeth,
 Heofon-engla Cyning
 Hálīg scíneth,
 Wuldorlic ofer weredum,
 Waldende God;
 And hine ymb-útan
 80 Aethel-duguth betast,
 Hálge here-féþan,
 Hluttre blicath,
 Eádig-engla gedryht;
 In-geȥhancum
 Forhte beófiath,
 For Faeder egsan.
 Forȥhón nis sēnig wundor,

- Hú him woruld-manna
 Seó unclaéne gecynd,
 90 Céarum sorgende,
 Hearde ondrede,
 Thónne sió hálge gecynd,
 Hwit and heofon-beorht,
 Heáh-engla maegen,
 Fore thaere ansýne beóth
 Egsan afyrhte.
 Bidath beófiende
 Beorhte gesceafta
 Dryhtnes dómes.
- 100 Daga egeslicast
 Weortheth in worulde,
 Thónne Wuldor-cýning
 Thurh thrym threáth
 Theóda gehwylce,
 Háteth arisan
 Reord-berende
 Of fold-grafum,
 Folc ánra gehwylc
 Cuman tó gemóte,
- 110 Man-cynnes gehwone.
 Thónne eall hrathe
 Adames cyn
 Onféhth flaesce ;
 Weortheth fold-raest
 Eardes aet ende ;
 Sceal thónne ánra gehwylc,
 Fore Cristes cyme,
 Cwic arisan,
 Leothas onfón,
- 120 And lic-haman,
 Ed-geong wesan ;
 Hafath eall on him

- Thaes ðe he on foldan,
 In fyrr-dagum,
 Gódes oððe gáles,
 On his gæste gehlód,
 Geára gangum ;
 Hafath aetgaedre
 Bú líc and sawle ;
 130 Sceal on leoht cuman
 Sinra weorca wíte,
 And worda gemynd,
 And heortan gehygd,
 Fore heofona Cyning.
 Þónne bið ge-ƿced
 And ge-edniwad
 Man-cyn ðurh Meotud ;
 Micel ariseth
 Dryht-folc tó dóme,
 140 Siððan deaðes bend
 To-lóseth líf-fruma.
 Lyft bið onbaerned,
 Hreósath heofon-steorran,
 Hythath wide
 Gifre gléd ;
 Gæstas hweorfath
 On écne eard ;
 Opene weorthath
 Ofer middan-geard
 150 Manna dáeda.
 Ne magon hord weras,
 Heortan geðóhtas,
 Fore Waldende,
 Wihte bemithan ;
 Ne sindon hym dáeda dyrne ;
 Ac ðáer bið Dryhtne cuth,
 On ðám miclan daege,

- Hú manna gehwylc
 Aer eárnóde
 160 Eces lifes,
 And eall andweard,
 Thæt hí áer oththe sith
 Worhton in worulde.
 Ne biþh tháer wiht forholen
 Manna gehygda ;
 Ac se máera daeg
 Hrether-locena hord,
 Heortan gethóhtas,
 Ealle aet-ýweth.
 170 Aer sceal gethencan
 Gráestes thearfe,
 Se-the Gode mynteth
 Bringan beorhtne wlite,
 Thónne bryne costath,
 Hat, heóru-gifre,
 Hú gehealdne sind
 Sawla with synnum,
 Fore Sigc-déman ;
 Thónne sió byman stefen,
 180 And se beorhta segn,
 And thæt hate fýr,
 And seó heáh-duguth,
 And se engla thrym,
 And se egsan threá,
 And se hearda daeg,
 And seó heáh-ród,
 Riht araered
 Ríces tó beácne,
 Folc-dryht werá
 190 Beforan bannath,
 Sawla gehwylce,
 Thára the sith oththe áer,

On lic-haman.
 Leothum onfengon ;
 Thónne weoroda maest
 Fore Waldende,
 Ece and ed-geong
 Andweard gæth,
 Neóde and nýde ;

200 Bí naman gehátne
 Bárath breosta hord
 Fore Bearn Godes,
 Feores fraetwa ;
 Wile Faeder eahtian
 Hú gesúnde suna
 Sawla bringon
 Of thám ethle
 The hí on-lifdon.
 Thónne beóth bealde

210 Thá-the beorhtne wlite
 Meotude bringath ;
 Býth hyra meaht and gefeá
 Swithe gesaeliglic,
 Sawlum tó gylde,
 Wuldor-leán weorca.
 Wel is thám the móton,
 On thá grimman tíð,
 Gode lician.

XII. THE PHOENIX.

A PARAPHRASE OF THE "CARMEN DE PHOENICE" ASCRIBED
TO LACTANTIUS.

I.

Haebbe ic gefrugen,
 Thaette is feor heónan,
 Eást-dáelum on,
 Aethelast landa,
 Firum gefraege.
 Nis se foldan sceát
 Ofer middan-geard
 Mangum gefera
 Folc-áendra;
 10 Ac he afyrred is,
 Thurh Meotudes meaht,
 Mán-fremmendum.
 Wlitig is se wong eall,
 Wynnum geblissad,
 Mid thám faegrestum
 Foldan stencum.
 Aenlic is thaet ígland,
 Aethel se Wyrhta,
 Módig, meahtum spédig,
 20 Se thá moldan gesette,
 Thaer bith oft open
 Eád gum tógeanes,
 Onhliden—hleóthra wyn!—
 Heofon-rices duru.

- Thaet is wynsum wong,
 Wealdas gréne,
 Rúme under roderum ;
 Ne maeg thaer ren ne snáw,
 Ne forstes fnaest,
 30 Ne fýres blaest,
 Ne haegles hryre,
 Ne hrímes dryre,
 Ne sunnan hætu,
 Ne sin-caldu,
 Ne wearm weder,
 Ne winter-scúr
 Wihte gewyrdan ;
 Ac se wong seómath
 Eádig and án-súnd.
 40 Is thaet aethele land
 Blostmum geblówen ;
 Beorgas thaer ne muntas
 Steápe ne standath,
 Ne stán-clifu
 Heáh hlifiath
 Swá hér mid us ;
 Ne dene ne dálu,
 Ne dún-screafu,
 Hlæwas ne hlincas ;
 50 Ne thaer hleónath on
 Unsméthes wiht,
 Ac se aethela feld
 Wridath under wolcnum,
 Wynnum geblówen.
 Is thaet torhte land
 Twelfum heáhre
 Fealdum faethm-rímes,—
 Swá us gefrugnon gleáwe,
 Witgan þurh wísdóm

- 60 On gewritum cythath,—
 Thonne áenig thára beorga,
 The hér beorhte mid us
 Heáh hlifiath
 Under heofon-tunglum.
 Smylte is se sige-wong,
 Sun-bearo lixeth,
 Wudu-holt, wynlic ;
 Waestmas ne dreósath,
 Beorhte bláeda,
- 70 Ac thá beámas á
 Gréne standath,
 Swá him God bebeád ;
 Wintres and sumeres
 Wudu bith gelice
 Bláedum gehongen ;
 Næfre brosníath
 Leáf under lyfte,
 Ne him líg scétheth
 Aefre tó ealdre,
- 80 Aer-thón edwendung
 Worulde geweorthe.
 Swá iú waetres thrym
 Ealne middan-geard,
 Mére-flód, theáhte
 Eorthan ymb-hwyrft,
 Thá se aethela wong
 Aeg-hwaes án-súnd
 With yth-fare
 Gehealden stód,
- 90 Hreóhra waega
 Eádig, unwemmed,
 Thurh áest Godes ;
 Bídeth swá geblówen
 Oth báeles cyme

Dryhtnes dómes,
 Thónne death-récedas,
 Haeletha heolstor-cófan,
 Onhlidne weorthath.
 Nis tháer on thám lande

- 100 Láth genithle,
 Ne wóp ne wracu,
 Weá-tácen nán,
 Yldu ne yrmthu,
 Ne se enga death,
 Ne lifes lyre,
 Ne láthes cyme,
 Ne syn ne sacu,
 Ne sár-wracu,
 Ne waedle gewin,
 110 Ne wélan ansýn,
 Ne sorg ne sláep,
 Ne swar leger,
 Ne winter-geweorp,
 Ne weder-gebregd
 Hreóh under heofonum;
 Ne se hearda forst
 Caldum cýle-gícelum
 Cnýseth aénigne.
 Tháer ne haegl ne hrím
 120 Hreósath tó foldan,
 Ne windig wolcen,
 Ne tháer waeter fealleth,
 Lyfte gebysgad;
 Ac tháer lagu-streámas
 Wundrum wraetlice,
 Wyllan onspringath,
 Faegrum fold-wylmum;
 Foldan leccath
 Waetru wynsumu

- 130 Of thaes wuda midle;
 Thá montha gehwám,
 Of thaere moldan tyrf
 Brim-calde brecath,
 Bearo ealne geond-farath,
 Thragum thrymlice.
 Is thaet Theódnes gebod,
 Thaette twelf-sithum,
 Thaet tir-faeste land
 Geond-lace
- 140 Lagu-flóda wyn.
 Sindon thá bearwas
 Blædum gehongene,
 Wlitigum waestmum;
 Thaer nó wániath
 Hálge under heofonum
 Holtes fraetwa,
 Ne feallath thaer on foldan
 Fealwe blostman,
 Wudu-beáma wlite;
- 150 Ac thaer wraetlice
 On thám treowum symle,
 Telgan gehládene,
 Ofet ed-niwe
 In ealle tid,
 On thám graes-wonge
 Gréne standath,
 Gehrodne hýhtlice,
 Háliges meahtum,
 Beorhtost bearwa!
- 160 Ne gebrocen weortheth
 Holt on hiwe;
 Thaer se hálga stenc
 Wunath geond wyn-land;
 Thaet onwended ne bith

Aefre tó ealdre ;
 Aer-þhón endige
 Fród-fyrn geweorc,
 Se hit frymthe gescóp.

 II.

- Thone wuda weardath
 170 Wundrum faeger
 Fugel fethrum strang,
 Se is Fénix háten ;
 Tháer se ánhaga
 Eard behealdeth,
 Deórmód drohtnath !
 Naefre him death scétheth,
 On thám will-wonge,
 Thendan woruld standeth,
 Se sceal tháere sunnan
 180 Sith behealdan,
 And ongean-cuman
 Godes candeale,
 Glaedum gimme,
 Georne bewitigan
 Hwónne up-cyme
 Aethelast tungla
 Ofer yth-mére
 Eástan lixan,
 Faeder fyrn-geweorc,
 190 Fraetwum blican,
 Torht tácen Godes.
 Tunglu beóth ahydede,
 Gewitne under watheman
 West-dáelas ón,
 Bediglade on daeg-raed,

- And seó deorce niht
 Won gewíteth,
 Thónne wathum strang
 Fugel, fethrum wlonc,
 200 On firgen-streám,
 Under lyfte ofer lage,
 Lócath georne,
 Hwónne up-cyme
 Eástan glídan
 Ofer sídne sáe
 Swegles leóma.
 Swá se aethela fugel
 Aet thám áe-springe,
 Wlítig, faest wunath,
 210 Wyll-streámum.
 Tháer se tír-eádga
 Twelf-sithum hine
 Bebathath in thám burnan,
 Aer thaes beácnesc cyme,
 Swegl-candles ;
 And symle swá oft
 Of thám wilsumum
 Wyll-gespryngum
 Brim-caldum byrgeth,
 220 Aet batha gehwylcum ;
 Siththan hine-sylfne,
 Aefter sund-plegan,
 Heáh-mód hefeth
 On heáhne beám,
 Thónan ythast maeg,
 On eást-wégum,
 Sith behealdan
 Hwónne swegles tapur
 Ofer holm-thraece
 230 Hadre blice,

Leohates leoma ;
 Land býth gefraetwad,
 Woruld gewlitegad,
 Siththan wuldres gim
 Ofer geofones gang
 Grund gescíneth
 Geond middan-geard,
 Máerost tungla.
 Sona swá seó sunne

- 240 Sealte streámas
 Heáh ofer-hlifath,
 Swá se haswa fugel
 Beorht of t̃haes bearwes
 Beáme gewiteth,
 Fareth fethrum snell
 Flýhte on lyfte,
 Swinsath and singeth
 Swegle tó-geanes.
 T̃honne bith swá faeger
 250 Fugles gebaeru,
 Onbryrded breost-sefa,
 Blissum hrémig,
 Wrixleth woth-craeftas
 Wundorlicor,
 Beorhton reorde,
 T̃honne aefre byre mannes
 Hýrde under heofonum
 Siththan Heáh-cýning,
 Wuldres Wyrhta,
 260 Woruld stathelode,
 Heofon and eorþan.
 Bith t̃haes hleóthres sweg
 Eallum sang-craeftum
 Swétra and wlitigra,
 And wynsumra

- Wrenca gehwylcum ;
 Ne magon þām breahhtme
 Byman ne hornas,
 Ne hearpan hlyn,
 270 Ne haeletha stefn,
 Aenges on eorthan,
 Ne organon-sweg,
 Hleóthres geswin,
 Ne swanes fethru,
 Ne áenig þára dreáma
 The Dryhten geseóp
 Gumum tó glíwe
 In þás geomran woruld.
 Singeth swá and swinsath,
 280 Saelum geblissad,
 Oth-þaet seó sunne
 On súth-rodor
 Sigen weortheth ;
 Thónne swíath he,
 And hlyst geféth,
 Heáfde onbrygdeth
 Thryste, þhances gleáw,
 And þhriwa ascaeceth
 Fethru, flýht-hwate ;
 290 Fugol bith geswíged.
 Symle he twelf-sithum
 Tíða gemearcath
 Daeges and nihtes,
 Swá gedémed is,
 Bearwes bigenga,
 Thaet he þhaer brucan mót
 Wonges mid willum,
 And wélan neótan
 Lifes and lissa,
 300 Landes fraetwa,

- Oth-þæt he þūsend
 Þisses lifes,
 Wudu-bearwes weard,
 Wintra gebideth;
 Þōnne biþ gehefgad
 Haswig-fethra,
 Gomol, geárum fród,
 Gréne eorthan
 Aflýhth fugla,
 310 Foldan geblówene,
 And þōnne geséceth,
 Sithe, rice
 Middan-geardes
 Þæær nó menn búgath,
 Eard and ethel,
 Þæær he ealdordóm onféhth
 Fore-mihtig
 Ofer fugla cyn,
 Gethungen on theóde,
 320 And þræge mid him
 Wésten weardath;
 Þōnne wathum strang
 West gewiteth,
 Wintrum gebysgad,
 Fleógan, fethrum snell.
 Fuglas þringath
 Utan-ymbe aethelne,
 Aeghwylc wile wesan
 Thegn and theow
 330 Theódne máerum,
 Oth-þæt he geseceth
 Syr-wara land,
 Corthra maeste.
 Him se cláena þæær
 Oth-scúfeth scearplice,

- Thaet he in sceáde weardie,
 On wudu-bearwe,
 Wéste stowe,
 Beholene and behydde
 340 Haeletha manigum.
 Thær he heáhne beám
 On holt-wuda
 Wunath and weardath
 Wyrtrum faestne,
 Under heofon-hrófe,
 Thone hátath menn
 Fénix, on foldan,
 Of thaes fugles naman.
 Hafath thám treowe forgyfen
 350 Tír-mehtig Cyning,
 Meotud man-cynnes,
 Mine gefraege,
 Thaet se ána is
 Ealra beáma
 On eorth-wége
 Up-lædendra
 Beorhtast geblówen;
 Ne maeg him bitres wiht
 Scyldum scéthan,
 360 Ac, gescýlded á,
 Wunath ungewyrded,
 Thendan woruld standeth.

 III.

Thonne wind liegeth,
 Weder bith íæger,
 Hluttur heofones gim,
 Hálig, scíneth,

- Beóth wolcnu to-wegne,
 Waetra thrytha
 Stille standath,
 370 Bifh storma gehwylc
 A-swefed under swegle,
 Súthan bliceth
 Weder-candel wearm,
 Weorodum lyhteth,
 Thónne on thám telgum
 Timbran onginneth,
 Nest géarwian.
 Bith him neód micel,
 Thaet he thá ylde
 380 Ofestum móte,
 Thurh gewittes wylm,
 Wendan tó life,
 Feorh geong onfón.
 Thónne feor and neáh
 Thá swétestan
 Sommath and gaedrath,
 Wyrta wynsume,
 And wudu-bláeda,
 Tó thám eard-stéde,
 390 Aethel-stenca gehwone
 Wyrta wynsumra,
 The Wuldor-cyning,
 Faeder frymtha gehwaes,
 Ofer foldan gescóp
 Tó indryhtum
 Aelda cynne,
 Swétes under swegle.
 Thaer he-sylf bereth
 In thaet treow innan
 400 Torhte fraetwa;
 Thaer se wilda fugel,

- In þám wéstene
 Ofer heáhne beám
 Hús getimbreth
 Wlitig and wynsum,
 And gewicath þaær,
 Sylf in þám solere,
 And ymb setteth útan,
 In þám leáf-sceáde,
 410 Líc and fethru,
 On healfa gehwaære,
 Hálgum stencum,
 And þám aethelestum
 Eorþan bláedum;
 Sitteth sithes fus.
 Þónne swegles gim,
 On sumeres tid,
 Sunne hatost,
 Ofer sceáde scineth,
 420 And gesceápu dreogeth,
 Woruld geond-wliteth,
 Þónne weortheth his
 Hús onháeted
 Þurh hador-swegel;
 Wyrta wearmiath,
 Will-séle stýmeth
 Swétum swaeccum;
 Þónne on swóle byrneth,
 Þurh fýres feng,
 430 Fugel mid neste;
 Bael bith onáeled;
 Þónne brand thecceth
 Heóro-dreórges hús,
 Hreóh onetteth,
 Fealo líg feormath,
 And Fénix byrneth,

- Fyrn-geárum fród ;
 Thónne fyr thicgeth
 Læenne lic-haman,
 440 Lif bith on sithe,
 Faeges feorh-hord ;
 Thónne flaesc and bán
 Ad-lig æleth ;
 Hwaethre him eft-cymeth,
 Aefter fyrst-mearce,
 Feorh ed-niwe.
 Siththan thá ýslan
 Eft onginnath,
 Aefter lig-thraece,
 450 Lucan tógaedere,
 Geclungne tó cleófanne ;
 Thónne cláen bith
 Beorhtast nesta,
 Bæle forgrunden,
 Heatho-rófes hof,
 Hrá bith acólád,
 Bán-faet gebrocen,
 And se bryne swethrath ;
 Thónne of thám áde
 460 Aeples gelícnas
 On tháere ascan bith
 Eft gemeted,
 Of thám weaxeth wýrm
 Wundrum faeger,
 Swylce he of aege wáere
 Ut-alaéded,
 Scír of scýlle.
 Thónne on sceáde weaxeth,
 Thaet he áerest bith
 470 Swylce cárnas brid,
 Faeger fugel-timber ;

- Thónne furthon gen
 Wridath on wynnum,
 Thaet he bith waestmum-gelic
 Ealdum eárne,
 And aefter-þón,
 Fethrum gefraetwad,
 Swylc he aet frymthe wáes,
 Beorht geblówen;
 480 Thónne brád weortheth,
 Eall ed-niwe,
 Eft acenned,
 Synnum asundrad.
 Sumes anlice,
 Swá man tó andleófn
 Eorþan waestmas
 On haerfeste
 Hám gelaédeth,
 Wiste wynsume,
 490 Aer wintres cyme,
 On rýpes tíman,
 Thy-laes hí renes scúr
 Awyrde under wolcnum;
 Thaer hí wrathe metath,
 Fódor-þeige gefeán,
 Thónne forst and snáw,
 Mid ofer-maegne,
 Eorþan þeccath
 Winter-gewaédum.
 500 Of þám waestmum sceal
 Eorl eád-wélan
 Eft alaédan,
 Thurh cornes gecynde,
 The aer cláen bith
 Sáed onsáwen,
 Thónne sunnan gleám

- On lenctenne
 Lifes tácen wecceth,
 Woruld-gestreón,
 510 T̃haet t̃há waestmas beóth,
 T̃hurh ágne gecynde,
 Eft-acende,
 Foldan fraetwa.
 Swá se fugel weortheth
 Gomel aefter gearum,
 Geong, ed-niwe,
 Flaesce befangen ;
 Ne he fódor t̃hicgeth,
 Méte on moldan,
 520 Nemne mel-deáwes
 Dæl gebyrge,
 Se dreóseth oft
 Aet middre nihte,
 Bí t̃hón se módgá his
 Feorh afédeth,
 Oth-t̃haet fyrn-gesetu,
 Agenne eard,
 Eft geseceth.

 IV.

- T̃hónne bíth aweaxen
 530 Wyrtrum on-gemange
 • Fugel fethrum deál,
 Feorh bíth niwe,
 Geong, geofena full,
 T̃hónne he of greóte
 His líc-leothas, craeftig,
 T̃haet aer lig fornam,
 Samnath, swóles láfe

- Searwum gegaedrath,
 Bán gebrosnade,
 540 Aefter bael-þraece,
 And þónne gebringeth
 Bán and ýslan,
 Ades láfe,
 Eft aetsomne,
 And þónne þæt wael-reáf
 Wyrtrum beteldeth,
 Faegre gefraetweth.
 Þónne afysed bith
 Agenne eard
 550 Eft tó secan ;
 Þónne fótum ymb-féht
 Fýres láfe,
 Cláwum beclyppeth,
 And his cyththe eft,
 Sun-beorht-gesetu,
 Seceth on wynnum,
 Eádig ethel-land.
 Eall bith geniwad,
 Feorh and fether-hama,
 560 Swá he aet frymthe wáes,
 Þá hine áerest God
 On þhone aethelan wong
 Sigor-faest sette.
 He his-sylfes þáer
 Bán gebringeth,
 Þá áer brandes wylm
 On beorh-stéde,
 Bæle, for-þhylmde;
 Ascan tó-eácan ;
 570 Þónne eall-geador
 Bebyrgeth beádu-craeftig,
 Bán and ýslan,

On þám eálande.
 Bith him ed-niwe
 Þháere sunnan segn,
 Þhónne swegles leoht,
 Gimma gladost,
 Ofer garsecg up,
 Aethel-tungla wyn,

580 Eástan lixeth.

Is se fugel faeger
 Forweard-híwe,
 Bleó brygdum fag
 Ymb þhá breost foran.
 Is him þhaet heáfod
 Hindan gréne,
 Wraetlice wrixled,
 Wurman geblonden :
 Þhónne is se finta

590 Faegre gedáeled,
 Sum brún sum basu,
 Sum blacum splottum
 Searolice beseted.
 Sindon þhá fethru
 Hwíte hindan-weard,
 And se hals gréne,
 Niothe-weard and ufe-weard,
 And þhaet nebb lixeth
 Swá glaes oththe gim ;

600 Geaflas scýne

Innan and útan.
 Is seó eág-gebyrd
 Stearc, and híwe
 Stáne gelicast,
 Gladum gimme,
 Þhónne in gold-faete,
 Smitha orthancum

- Beseted weortheth.
 Is ymb ðhone sweoran
 610 Swylce sunnan hring,
 Beága beorhtast!
 Bregden fethrum.
 Wraetlic is seó wamb neothan,
 Wundrum faeger,
 Scír and scýne;
 Is se scýld ufan
 Fraetwum gefeged,
 Ofer ðhaes fugles bæc;
 Sindon ðhá scancan
 620 Scyllum beweaxne,
 Fealwe ðhá fét;
 Se fugel is on hiwe
 Aeghwaes æenlic,
 Anlicost peán,
 Wynnum geweaxen,
 ðhaes gewritu secgath.
 Nis he hinderweard,
 Ne hyge gaelsa,
 Swar ne swongor,
 630 Swá sume fuglas,
 ðhá-ðhe láte ðhurh lyfte
 Lacath fethrum;
 Ac he is snell and swift,
 And swithe leoht,
 Wlitig and wynsum,
 Wuldre gemearcad.
 Ece is se Aetheling,
 Se-ðhe him ðhaet eád gyfeth.
 ðhonne he gewiteth
 640 Wongas secan,
 His ealdne eard,
 Of ðhisse ethel-tyrf;

- Swá se fugel fleógeth
 Folcum oth-eáwed,
 Mangum manna,
 Geond middan-geard,
 Thónne somniath
 Súthan and northan,
 Eástan and westan,
 650 Eored-cystum farath
 Feorran and neán,
 Folca thrýthum,
 Thaér hi sceawiath
 Scyppendes gyfe
 Faegre on thám fogle,
 Swá him aet fruman sette
 Sigora Sóth-Cyning
 Sellicran gecynde,
 Fraetwe faegran,
 660 Ofer fugla cyn.
 Thónne wundriath
 Weras ofer eorthan
 Wlíte and waestma,
 And gewritum cythath,
 Mundum mearciath
 On marm-stáne
 Hwónne se daeg and seó tid
 Dryhtum ge-eáwe
 Fraetwe flýht-hwates.
 670 Thónne fugla cyn,
 On healfa gehwone,
 Heápum thringath,
 Sigath sid-wégum,
 Sange lófiath,
 Máerath módigne
 Meaglum reordum,
 And swá thone hálgan

- Hringe beteldath
 Flyhte on lyfte ;
 680 Fénix bith on middum,
 Threatum beþhrungen ;
 Theóda wlitath,
 Wundrum wafiath,
 Hú seó will-gedryht
 Wildne weorthiath,
 Worn æfter othrum,
 Craeftum cythath
 And for cyning mæraeth
 Leófne leód-fruman,
 690 Lædath mid wynnum
 Aethelne tó earde,
 Oth-þæt se ánhoga
 Oth-fleógeth, fethrum snell,
 Þæt him gefylgan ne maeg
 Drýmendra gedryht.
 Þónne dugutha wyn
 Of þisse eorþan tyrf
 Ethel seceth.

 V.

- Swá se gesaeliga,
 700 Aefter swylt-hwile,
 His eald-cyththe
 Eft geneósath,
 Faegre foldan.
 Fugelas cyrrath
 Fram þám guth-frecan,
 Geomor-móde,
 Eft tó earde.
 Þónne se aetheling bith

Geong in geardum ;

- 710 God ána wát,
 Cyning aelmihtig,
 Hú his gecynd bith,
 Wif-hádes ðe weres ;
 Thaet ne wát aénig
 Manna cynnes,
 Bútan Meotod ána,
 Hú ðá wisan sind
 Wundorlice,
 Faeger fyrr-geſceáp
- 720 Ymb ðaes fugles gebyrd.
 Thaer se eádga mót
 Eardes neótan,
 Wyll-streáma'
 Wudu-holtum in,
 Wunian in wonge,
 Oth-ðæt wintra beóth
 Thúsend urnen ;
 Thónne him weortheth
 Ende lifes,
- 730 Hine ád ðeccceth,
 Thurrh-áeled fyr ;
 Hwaethre eft cymeth
 Aweáht wraetlice,
 Wundrum, tó life ;
 Forþón he drúsende
 Death ne besorgath,
 Sáre swylt-cwále,
 ðe him symle wát,
 Aester lig-ðraece,
- 740 Lif ed-niwe,
 Feorh aester fylle,
 Thónne frómlice,
 Thurrh briddes hád,

- Gebraedad weortheth
 Eft of ascan,
 Ed-geong weseth,
 Under swegles hleo,
 Bith him-self gehwaether
 Sunu and swaes faeder,
 750 And symle eac
 Eft yrfe-weard
 Ealdre lafe.
 Forgeaf him se meahta
 Man-cynnes Fruma,
 Thaet he swa wraetlice
 Weorthan sceolde
 Eft thaet ilce
 Thaet he aer-thon waes,
 Fethrum befangen,
 760 Theah hine fyr nime.
-

VI.

- Swa thaet ece lif
 Eadigra gehwylc,
 Aester sar-wraece,
 Sylf geceoseth,
 Thurh deorcne death,
 Thaet he Dryhtnes mot,
 Aester gear-dagum,
 Geofena neotan
 On sin-dreamum,
 770 And siththan a
 Wunian in worulde
 Weorca to leane.
 Thisses fugles gecynd
 Fela gelic is

- Bí ȝám gecornum
 Cristes ȝegnum ;
 Beácnath in burgum
 Hú hí beorhtne gefeán
 ȝurh Faeder fultum,
 780 On ȝás frecnan tid,
 Healdath under heofonum,
 And him heáhne bláed
 In ȝám uplican
 • Ethle gestrýnath.
 Habbe we ge-ascad
 ȝaet se Aelmihtiga
 Worhte wer and wif
 ȝurh his wundra spéde,
 And hí ȝá gesette
 790 On ȝhone selestan
 Foldan sceátes,
 ȝhone fira bearn
 Nemnath Neorxna-wong,
 ȝaer him náenges waés
 Eádes ansýn,
 ȝendan Eces word,
 Hálges hleóthor-cwide,
 Healdan woldon
 On ȝám niwan gefeán.
 800 ȝaer him nith gesceod,
 Eald-feóndes áefest,
 Se him áet gebeád,
 Beámes bláed,
 ȝaet hí bú ȝegon
 Aeppel unraedum,
 Ofer áest Godes,
 Byrgdon forbodenne.
 ȝaer him biter wearth
 Yrmthu aefter áete,

810 And hýra eaferum swá,
 Sárlic symbel
 Sunum and dōhtrum;
 Wurdon teónlice
 * * *

Agealde aefter gylte;
 Haefdon Godes ýrre,
 Bitre beálo-sorge,
 Thaes thá byras siththan
 Gyrne anguldon,
 The hí thaet gyf thegon
 820 Ofer Eces word;
 Forthón hý ethles wyn
 Geomor-móde,
 Ofgyfan sceoldon,
 Thurh naeddran nith,
 Thá heó nearwe beswác
 Yldran usse,
 In aer-dagum,
 Thurh faecne ferhth,
 Thaet hí feor thónan,
 830 In thás death-dene,
 Drohtnath sóhton,
 Sorgfulran gesetu.
 Him wearth selre líf
 Heolstre behyded,
 And se hálga wong,
 Thurh feóndes searo,
 Faeste betýned
 Wintra mangum,
 Oth-thaet Wuldor-cyning,
 840 Thurh his hider-cyme,
 Hálgum tó-geanes,
 Man-cynnes Gefeaá,

Methra Fréfrend,
 And se ánga Hýht,
 Eft ontýnde.

VII.

- Is thónne gelicast,—
 Thaes-þe us láreowas
 Wordum secgath,
 And writu cythath,—
 850 Thisses fugles gefaer,
 Thónne fród ofgyfeth
 Eard and ethel,
 And ge-ealdad bith,
 Gewiteth wérig-mód,
 Wintrum gebysgad,
 Thaer he holtes hleo
 Heáhne gemeteth,
 In thám he getimbreth,
 Tánum and wýrtum
 860 Thám aethelestum,
 Eard-wic niwe,
 Nest on bearwe.
 Bith him neód micel,
 Thaet he feorh geong eft
 Onfón móte,
 Thurh liges blaest,
 Lif aefter deathe,
 Ed-geong wesan,
 And his eald-cyththe,
 870 Sun-beorht-gesetu,
 Secan móte
 Aefter fýr-bathe.
 Swá thá fore-gengan,

- Yldran usse,
 Anforleton
 Thone wlitigan wong,
 And wuldres setl
 Leóflíc, on láste,
 Tugon langne sith
 880 In hearma land,
 Thaer him héttende,
 Earne aglaecan,
 Oft ge-sceodon.
 Wæron hwaethre mange,
 Thá-the Meotude
 Gehýrdon under heofonum
 Hálgum theawum,
 Dædum dómlicum,
 Thaet him Dryhten wearth,
 890 Heofona Heáh-cýning,
 Hold on móde.
 Thaet is se heá beám,
 In thám hálge nú
 Wic weardiath,
 Thaer him wihte ne maeg
 Eald-feónda nán
 Atre scéthan,
 Facnes tæcne,
 On thá frecnan tíð.
 900 Thaer him nest wyrceþ
 With nítha gehwám,
 Dædum dómlicum,
 Dryhtnes cempa,
 Thónne he aelmessan
 Earmum dæleth,
 Dugetha leásun,
 And him Dryhten gecyðth,
 Faeder, on fultum,

- Forth onetteth,
 910 Lænan lifes
 Leahtras dwaesceth.
 Mirce mán-dæda,
 Healdeth Meotudes aé;
 Beald in breostum,
 And gebedu seceth,
 Clænum gehygdum,
 And his cneó bigeth
 Aethele tó eorthan,
 Flýhth yfla gehwylc,
 920 Grimme gyltas,
 For Godes egsan
 Glaed-mód gýrneth,
 Thæt he gódra maest
 Dæda gefremme;
 Thám bith Dryhten scýld
 In sitha gehwone,
 Sigora Will-gyfa,
 Weoruda Waldend.
 This thá wyrta sind,
 930 Waestma bláeda,
 Thá se wilda fugel
 Samnath under swegle,
 Síde and wíde,
 Tó his wic-stowe,
 Thær he wundrum faest
 With nítha gehwám
 Nest gewyrceth.
 Swá nú in thám wicum
 Willan fremmath,
 940 Móde and mægne,
 Meotudes cempan,
 Mæertha tilgath,
 Thaes him meorda wile

- Ece aelmihtig
 Eáðge forgildan.
 Beóth him of thám wyrtum
 Wic gestathelad
 In wuldres byrig,
 Weorca tó leáne,
 950 Thaes-~~the~~ hí geheoldon
 Hálgeláre
 Hate aet heortan,
 Hige weallende,
 Daeges and nihtes ;
 Dryhten lufiath
 Leohte geleáfan,
 Leófne ceósath
 Ofer woruld-wélan ;
 Ne bith him wynne hýht,
 960 Thæt hý this láene líf
 Lange gewunion.
 Thus eádig eorl
 Ecan dreámes,
 Heofona hámes,
 Mid Heáh-cýning,
 Eárnath on elne,
 Oth-thæt ende cymeth
 Dogor-rímes
 Thónne death nimeth,
 970 Wíga wael-gifre,
 Waepnum geþhrytheth,
 Ealdor ánra gehwaes,
 And in eorthan faethm
 Snude sendeth,
 Sawlum benumene
 Láene lic-háman,
 Tháer hí lange beóth,
 Oth fýres cyme,

Foldan beþheáhte.

980 Thónne mange beóth

On gemót laedde

Fyra cynnes,

Wile Faeder engla,

Sigora Sóth-cyning,

Synoth gehegan,

Dugutha Dryhten

Déman mid rihte ;

Thónne aeriste

Ealle gefremmath

990 Menn on moldan,

Swá se mihtiga Cyning

Beódeth, Brego engla,

Byman stefne,

Ofer sidne grund,

Sawla Nergend,

Bíth se deorca death,

Dryhtnes meahtum,

Eádgum ge-endad.

Aethele hweorfath,

1000 Threatum þringath,

Thónne þeós woruld,

Scyld-wyrcende,

In sceáme byrneth,

Ade onáeled.

Weortheth ána gehwylc

Forht on ferhthe,

Thónne fyr briceth

Laene land-wélan,

Líg ealle þicgeth

1010 Eorþan áeht-gestréon,

Aeppledde gold,

Gífre forgrípeth,

Grædig swelgeth

- Landes fraetwa.
 Thónne on leoht cymeth
 Aeldum thisses,
 In thá openan tid,
 Faeger and gefeálic
 Fugles tácen ;
 1020 Thónne anwald eall
 Up-astelleth
 On byrgenum,
 Bán gegaedrath,
 Leomu, lic sámód,
 And liges gaést,
 Fore Cristes cneó,
 Cyning thrymlice,
 Of his heáh-setle,
 Hálgum scíneth
 1030 Wlitig wuldres gim.
 Wel bith thám the mót,
 In thá geomran tid,
 Gode lician !

 VIII.

- Tháer thá lic-haman
 Leahtra cláene
 Gangath glaed-móde,
 Gaestas hweorfath
 In bán-fatu.
 Thónne bryne stigeth
 1040 Heáh tó heofonum,
 Hat bith manigum
 Egeslic áeled ;
 Thónne ánra gehwylc,
 Sóthfaest ge synnig,

- Sawel mid lice,
 Fram mold-grafum
 Seceth Meotudes dóm,
 Forht afaered,
 Fýr bith ontiht,
 1050 Aeleth uncystan.
 Thaer tha eadgan beóth,
 Aester wraec-hwile,
 Weorcum befangne,
 Agenum daedum.
 Thaet tha aethelan sind
 Wyrta wynsume,
 Mid tham se wilda fugel
 His-sylfes nest
 Besetteth utan,
 1060 Thaet hit faerunga
 Fýre byrneth,
 Forswaeleth under sunnan,
 And he sylfa mid,
 And thonne aester lige,
 Lif eft onfehth
 Edniwunga.
 Swa bith anra gehwylc
 Flaesce befangen
 Fira cynnes,
 1070 Aenlic and ed-geong,
 Se-the his agnum her
 Willum gewyrceth,
 Thaet him Wuldor-cyning,
 Meahtig, aet tham maethle,
 Mild geweortheth,
 Thonne hleóthriath
 Halge gaestas,
 Sawla sóthfaeste,
 Sang ahebbath,

- 1080 Clæne and gecorene,
 Hérgath Cyninges þhrym,
 Stefn aefter stefne,
 Stigath tó wuldre,
 Wlitig-gewyrtade
 Mid hyra wel-dædum.
 Beóth þhónne amerede
 Manna gæstas,
 Beorhte abysde,
 Þhurh bryne fýres.
- 1090 Ne wéne þhaes áenig
 Aelda cynnes,
 Þhaet ic lyge-wordum
 Leóth samnige,
 Write woth-craefte ;
 Gehýrath witedóm
 Ióbes gyddunga,
 Þhurh gæstes blaéd
 Breostum onbryrded ;
 Beald reordade,
- 1100 Wuldre geweorthad ;
 He þhaet word gecwáeth :
 “ Ic þhaet ne forhycge
 Heortan gethancum,
 Þhaet ic in mínum neste
 Neód-bed ceóse,
 Haele-hrá wérig,
 Gewíte hean þhónan
 On langne sith,
 Láme betolden,
- 1110 Geomor geó-dáeda,
 In greótes faethm,
 And þhónne aefter deathe,
 Þhurh Dryhtnes gyfe,
 Swá se fugel Fénix,

- Feorh ed-niwe,
 Aefter aeriste,
 Agan móte,
 Dreámas mid Dryhten,
 Tháer seó deóre scólu
 1120 Leófne lófiath.
 Ic tháes lifes ne maeg
 Aefre tó caldre
 Ende gebídan,
 Leohtes and lissa.
 Theáh mín lic scyle
 On mold-aerne
 Molsnad weorthan,
 Wyrnum tó wyllan,
 Swá-theáh weoruda God,
 1130 Aefter swylt-hwíle,
 Sawle alýseth,
 And in wuldor awecceth.
 Me tháes wén naefre
 Forbirsteth in breostum,
 The ic in Brego engla,
 Forthweardne gefeán,
 Faeste haebbe."
 Thus fród guma,
 In fyrr-dagum,
 1140 Gyddade, gleáw-mód,
 Godes spel-bóda,
 Ymb his aeriste
 In éce lif;
 Thaet we thý geornor
 Ongytan meahton
 Tir-faest tácen,
 Thaet se torhta fugel
 Thurh bryne beácnath:
 Bána láfe,

1150 Ascan and ýslan,
 Ealle gesamnath,
 Aefter lig-bryne ;
 Lædeth siththan,
 Fugel on fótum,
 Tó Freán geardum,
 Sunnan tó-geanes,
 Tháer he siththan forth
 Wuniath wintra fela,
 Waestmum geniwad,

1160 Ealles ed-geong.
 Tháer áenig ne maeg
 In thám leódscype
 Láthum hwópan

* * *
 * * *

Swá nú aefter deathe,
 Thurh Dryhtnes miht,
 Sámod sithiath
 Sawla mid líce,
 Faegre gefraetwede,
 Fugle gelicaste,

1170 In eád-wélum,
 Aethelum stencum,
 Tháer seó sóthfaeste
 Sunne lihteth,
 Wlitig ofer weoredum,
 In wuldres byrig.

IX.

Thónne sóthfaestum
 Sawlum scíneth
 Heáh ofer hrófas

- Hæelende Crist,
 1180 Him folgiath
 Fuglas scýne,
 Beorhte gebredade,
 Blissum hrémige
 In þám gladan háme,
 Gaestas gecorene,
 Ece tó ealdre.
 Tháer him yfle ne maeg
 Fáh-feónd gemáh,
 Facne, scéthan,
 1190 Ac tháer lifgath á
 Leohte werede,
 Swá se fugel Fénix,
 In freothe Dryhtnes,
 Wlitige in wuldre.
 Weorc ána gehwaes
 Beorhte blicath
 In þám blíthan háme,
 Fore ansýne
 Ecan Dryhtnes,
 1200 Symle in sibbe,
 Sunnan gelíce.
 Tháer se beorhta beág
 Brogden wundrum
 Eorcnan-stánum
 Eádigra gehwám
 Hlifath ofer heáfde;
 Heafelan lixath,
 Thrymme betheáhte;
 Theódnes cyne-gold
 1210 Sóthfaestra gehwone,
 Sellic, glengeth
 Leohte in life,
 Tháer se langa gefeá,

Ece and ed-geong,
 Aefre ne swethrath,
 Ac hý in wlite wuniath,
 Wuldre betoldne,
 Faegrum fraetwum,
 Mid Faeder engla.

1220 Ne bith him on tham wicum
 Wiht to sorge,
 Wroht ne wethel,
 Ne gewin-dagas,
 Hungor se hata,
 Ne se hearda thurst,
 Yrmthu ne yldo.
 Him se aethela Cyning
 Forgifeth góda gehwylc;
 Thær gæsta gedryht

1230 Hælend hégath,
 And heofon-cyninges
 Meahte mærsiath,
 Singath Metude lóf;
 Swinsath sib-gedryht
 Swega maeste,
 Hædre ymb thaet hálge
 Heáh-seld Godes;
 Blithe bletsiath
 Brego selestan

1240 Eádge mid englum,
 Efen-hleóthre thus:
 "Sib sý the, Sóth-God,
 And snyttru-craeft,
 And the thanc sý
 Thrym-sittendum
 Geongra gyfena,
 Góda gehwylces.
 Micel, unmaete

- Maegnes strengthu,
 1250 Heáh and hálig ;
 Heofonas sindon
 Faegre gefyllede,
 Faeder aelmihtig!
 Ealra ðrymma ðrym!
 ðines wuldres,
 Uppe mid englum,
 And on eorþan sámod.
 Gefreotha usic, frymtha Scyppend!
 ðú eart Faeder aelmihtig
 1260 In heáhnesse,
 Heofona Waldend."
 ðus reordiath
 Riht-fremmende,
 Mánes amerede,
 In ðære máeran byrig ;
 Cyne-ðrym cythath,
 Cáseres lóf singath,
 On swegle,
 Sóthfaestra gedryht,
 1270 ðám ánum is
 Ece weorth-mynd,
 Forth bútan ende.
 Náes his frymth aefre,
 Eádes angyn.
 ðeáh he on eorþan hér
 ðurh cildes háð
 Cenned wære,
 In middan-geard,
 Hwaethre his meahta spéd
 1280 Heáh ofer heofonum
 Hálig wunade ;
 Dóm unbryce,
 ðeáh he deaðes cwealm

- On ród-treowe
 Raefnan sceolde,
 Thearlic wite.
 He thý thridan daege
 Aefter lices hryre
 Life eft onfeng,
 1290 Thurh Faeder fultum.
 Swá Fénix beácnath,
 Geong in geardum,
 God-bearnes meaht,
 Thónne he of ascan
 Eft on-waecneth
 In lifes lif,
 Leomum gethungen,
 Swá se Hælend us
 Helpe gefremmede,
 1300 Thurh his lices gedál,
 Lif bútan ende.
 Swá se fugel swétum
 His fethru tú
 And wynsumum
 Wyrpum gefylleth,
 Faegrum fold-waestmum,
 Thónne afysed bith;
 Thaet sindon thá word,
 Swá us Gewritu seegath,
 1310 Hleóthor háligra,
 The him tó heofonum bith,
 Tó thám mildan Gode,
 Mód afysed,
 In dreáma dreám,
 Thaer hí Dryhtne tó gyfe
 Worda and weorca
 Wynsumne stenc,
 In thá maéran gesceafta,

- Meotude bringath,
 1320 In t̃haet leohte lif.
 Sý him lóf symle,
 Th̃urh woruld worulda,
 And wuldres bláed,
 Ar and anwald
 In t̃hám uplican
 Roderá rice.
 He is on-riht Cyning
 Middan-geardes,
 And maegen-thrymmes
 1330 Wuldre bewunden,
 In t̃hære wlitigan byrig.
 Hafath us alýfed
 LUCIS AUCTOR,
 Th̃aet we móton hér
Merueri,
 Gód-daédum begytan,
Gaudia in coelo,
 Th̃aer we móton
Maxima regna
 1340 Secan, and gesittan
Sedibus altis,
 Lifgan in lisse
Lucis et pacis,
 Agan eardunga
Alma letitiae,
 Brucan bláed-daga,
Blandem et mitem
 Geseón sigora Freán
Sine fine,
 1350 And him lóf singan,
Laude perenni
 Eádge mid englum.
Alleluia!

XIII. HYMN OF PRAISE AND THANKSGIVING.

I.

Thaet is wyrthe,
 Thaet we, wer-theóda,
 Secgon Dryhtne þanc
 Dugutha gehwylcere
 The us sith and aér
 Simle gefremmede,
 Thurh manigfealdra
 Maegna geryno.

He us aet gyfeth,
 10 And aehtha spéde,
 Wélan ofer wid-land,
 And weder lithe
 Under swegles hleo.

Sunne and mona,
 Aethelaste tungla,
 Eallum scínath,
 Heofen-candlu,
 Haelethum on eorthan;
 Dreósath deáw and ren,

20 Duguthe weccath
 Tó feorh-nere
 Fira cynne,
 Ycath eorth-wélan,
 Thaes we ealles sculon
 Secgan þanc and lóf
 Theódne ussum;
 And huru thaére haele
 The he us tó hýhte forgeáf,

- Thá he thá yrmthu
 30 Eft oncyrde,
 Aet his up-stige,
 The we ær drugon ;
 And gethingade
 Theód-búendum,
 With Faeder swaesne,
 Fæhtha maeste ;
 Cyning án-boren
 Cwide eft on-hwearf,
 Saulum tó sibbe,
 40 Se-the wæs sungen,
 Thurh fyrne hyge,
 Aeldum tó sorge :
 “ Ic the ofer eorthan geworhte,
 On thære thú scealt yrmthum lifgan,
 Wunian in gewinne,
 And wraece dreogan,
 Feóndum tó hróthre,
 Fus-leóth galan ;
 And tó thære ilcan scealt
 50 Eft geweorthan,
 Wyrnum aweallen ;
 Thónan wites fyr
 Of thære eorthan scealt
 Eft gesecan.”
 Hwaet ! us thes se Aetheling
 Ythre gefremmede,
 Thá he leomum onfeng
 And lic-haman,
 Mannes mágo-tuddre ;
 60 Siththan Meotodes Sunu
 Engla ethel
 Up-gestígan
 Wolde, weoroda God ;

- Us se willa becóm,
 Heanum tó helpe,
 On ðá hálgan tíð ;
 Be ðón gyð awraeo
 Iób, swá he cuthe,
 Hérede Helm wera,
 70 Hælend lófede,
 And mid sib-lufan
 Suna Waldendes
 Freó-naman cende,
 And hine Fugel nemde,
 ðone Iudéas
 Ongytan ne meahton,
 In ðære godcundan
 Gæstes strengthe.
 Wæs ðaes fugles fýht
 80 Feóndum on eorðan
 Dyrne and digol,
 ðám ðe deorc gewit
 Hæfdon on hrethre,
 Heortan stæenne ;
 Noldon hi ðá torhtan
 Tæcnu oncnáwan,
 ðe him beforan fremmede
 Freó-bearn Godes,
 Manige, mislicu,
 90 Geond middan-geard.
 Swá se faela fugel
 Flýges cunnode,
 Hwílum engla eard
 Up gesóhte,
 Módig, meahtum strang,
 ðone máran hám ;
 Hwílum he tó eorðan
 Eft gestylde,

- 100 **Ṭurh** gæstes gyfe
 Grund-sceát sóhte,
 Wende tó worulde,
 Be ṭhón se witga sang :
 “ He waés up-hafen,
 Engla faethmum,
 In his ṭhá miclan
 Meahta spéde,
 Heáh and hálíg,
 Ofer heofona ṭhrym.”
 Ne meahton ṭhá ṭhaes fugles
- 110 **Flyht** gecnáwan,
Ṭe ṭhaes up-stíges
 Andsace fremmedon,
 And ṭhaet ne gelyfdon,
Ṭhaette Lif-fruma,
 In mannes hiwe,
 Ofer maegna ṭhrym,
 Hálíg fram hrusan
 Ahafen wurde.
Ṭhá us geweorthade
- 120 **Se** ṭhás woruld gescóp :
 Godes Gæst-Sunu !
 And us gyfe sealde,
 Uppe mid englum
 Ece stathelas,
 And eác mánigfealde
 Módés snyttru
 Seow and sette
 Geond sefan manna.
 Sumum word-lacu
- 130 **Wise** sendeth
 On his módés gemynd,
Ṭurh his muthes gæst,
 Aethel angyt.

Se maeg eall fela
 Singan and secgan
 Thám bith snyttru-craeft
 Befolen on ferhthe.

Sum maeg fingrum wel,
 Hlúde fore haelethum

140 Hearpan stirgan
 Gleó-beám grétan.

Sum maeg godcunde
 Reccan rihte áe.

Sum maeg ryne tungla
 Secgan, side gesceafte!

Sum maeg searolice
 Word-cwide writan.

Sumum wig spéde
 Gyfeth aet guthe,

150 Thónne gár-getrum
 Ofer scýld-hreóthan
 Sceótende sendeth
 Flacor-flán-geweorc.

Sum maeg frómlice
 Ofer sealtne sáe
 Sund-wudu drifan,
 Hraéran holm-þhraece.

Sum maeg heáhne beám,
 Staelgne, gestigan.

160 Sum maeg stýled sweord,
 Waepen gewyrca.

Sum can wonga begang,
 Wégas wid-gylle.

Swá se Waldend us,
 God-bearn on grundum,
 His gyfe brýttath.
 Nyle he áengum ánum
 Ealle gefyllan

Gæstes snyttru,
 170 Thý-læs him gylp scéthe,
 Thurh his ánes craeft,
 Ofer othre forth.

II.

Thus God meahtig,
 Geofum unhneáwum,
 Cyning al-wiht,
 Craeftum weorthath
 Eorthan tuddor;
 Swylce eádgum bláed
 Selleth on swegle,
 180 Sibbe ræreth,
 Ece tó ealdre,
 Engla and monna;
 Swá he his weorc weorthath,
 Be thón se witga cwaéth,
 Thaet ahaefene wæron
 Hálge gimmas,
 Hædre heofon-tunglū,
 Heálice up,
 Sunne and mona.
 190 Hwaet sindon thá,
 Gimmas swá scýne,
 Búton God sylfa?
 He is se sóthfaesta
 Sunnan leóma
 Englum and eorth-warum,
 Aethela scíma
 Ofer middan-geard.
 Mona lixeth,
 Gæstlic tungol;

- 200 Swá seó Godes circe,
 Thurh gesomnunga,
 Sóthes and rihtes
 Beorhte bliceth,
 Swá hit on bócum cwith.
 Siththan of grundum
 God-bearn astáh,
 Cyning cláenra gehwæc,
 Thá seó circe hér
 Ae-fyllendra
- 210 Ehtnysse bád,
 Under hæthenra
 Hyrda gewealdum.
 Thaer thá syn-sceáthan
 Sóthes ne gýmdon,
 Gæstes thearfe,
 Ac hí Godes tempel
 Bræcon and baerndon,
 Blód-gýte worhton,
 Feódon and fyldon ;
- 220 Hwaethre forth becóm,
 Thurh Gæstes gyfe,
 Godes thegna bláed,
 Aefter up-stíge
 Ecan Dryhtnes,
 Be thón Salómon sang,
 Sunu Dáuides,
 Gydda géaro-snottor,
 Gæst-gerynum,
 Waldend wer-theóda,
- 230 And thaet word acwæth :
 “ Cuth thaet geweortheth,
 Thaette Cyning engla
 Meotud meahtum swith,
 Munt gestylleth,

Gehleápeth heáh-dúna,
 Hyllas and cnóllas
 Bewrith mid his wuldre,
 Woruld alýseth,
 Ealle eorth-búende.

240 *Thurh ðhone aethelan styl.*"

Wæs se forma hlýp,
 Thá he on faemnan astáh,
 Maegeth unmaéle,
 And thaer menniscum híwe
 Onfeng bútan firenum,
 Thaet tó frófre gewearth
 Eallum eorth-warum.

Wæs se other styl
 Bearnas gebyrdo,

250 *Thá ho in binne wæs,*
In cildes híwe,
Cláthum bewunden,
Ealra ðhrymma Thrym.

Wæs se ðridda hlýp
 Rodor-cyninges raes,
 Thá he on róde astáh,
 Faeder Frófor-Gæst.

Wæs se feórtha styl
 In byrgen,

260 *Thá he ðhone beám of-geáf,*
Fold-aerne faest.

Wæs se fifta hlýp,
 Thá he hell-warena
 Heáp forbygde;
 In cwic-susle
 Cyning inne geband,
 Feónda fore-sprecan,
 Fýrnum teágum,
 Grom-hydigne,

- 270 **Th**ær he gen liegeth
 In carcerne,
 Clommum gefaestnad,
 Synnum gesaëled.
 Wæs se syxta hlýp,
 Háliges hýht-plega,
Thá he tó heofonum astáh,
 On his eald-cyðthe;
Thá wæs engla ðreat,
 On ðá hálgan tíð,
 280 Hleahtre blithe,
 Wynnum, geworden;
 Gesawon Wuldres **Th**rym,
 Aethelinga Ord,
 Ethles neósan,
 Beorhtra bolda;
Thá wearth burg-warum
 Eádgum éce gefeá,
 Aethelinges plega.
 Thus hér on grundum,
 290 Godes éce Bearn
 Ofer heáh-hleóthu
 Hlýpum stylde,
 Módig, aefter muntum;
 Swá we menn sculon,
 Heortan gehygdum,
 Hlýpum styllan
 Of maegne in maegen,
 Mæর্থum tilgan,
Thaet we tó ðám hyhstan
 300 Hrófc gestigon,
 Hálgum weorcum,
Thær is hýht and blis,
 Geðungen ðegn-weorud.
 Is us ðearf micel,

Thæt we mid heortan
 Hæle secon,
 Thæt we mid gæste
 Georne gelyfath,
 Thæt thæt Hælo-bearn

- 310 Heónan up-stige
 Mid usse lic-haman,
 Lifgende God ;
 Forþhón we á sculon
 Idle lustas,
 Syn-wúnda forseón,
 And thaes selran gefeón,
 Habbath us tó frófre
 Faeder on roderum
 Aelmeahtigne.

- 320 He his aras thónan
 Hálige of heáhthum
 Hider onsendeth,
 Thá us gescildath
 With sceáthendra
 Englum earh-farum ;
 Thy-laes unholdan
 Wúnde gewyrcon,
 Thónne wroht-bora,
 In folc Godes,

- 330 Forth onsendeth,
 Of his braegd-bogan,
 Biterne stræol.
 Forþhón we faeste sculon,
 With thám faer-scyte,
 Symle waerlice
 Wearde healdan,
 Thy-laes se attres órd
 In-gebuge,
 Biter bord-gelao,

- 340 Under bán-locan,
 Feónða faer-searo ;
 Thaet biþh frecne wúnd,
 Blatast benna.
 Utan us beorgan tha
 Thendan we on eorthan
 Eard weardigon ;
 Utan us tó Faeder
 Freothe wilnian,
 Biddan Bearn Godes,
 350 And thone blithan Gæst,
 Thaet he us gescilde
 With sceáthan waepnum,
 Láthra lyge-searwum.
 Se us lif forgeáf,
 Leomu, lic and gæst ;
 Si him lóf symle,
 Thurh woruld worulda,
 Wuldor on heofnum !
-

XIV. POEM MORAL AND RELIGIOUS.

Mange sindon,
 Geond middan-geard,
 Hádas under heofonum,
 Tha-the unháligra
 Ríme arísath ;
 We thaes riht magon
 Aet aeghwylcum

- Anra gehýran,
 Gif we hálíg-bebodu
 10 Healdan willath;
 Maeg nú snottor guma
 Saele brucan,
 Gódra tida,
 And his gaeste forth
 Wéges willian.
 Woruld is onhrered,
 Cólath Cristes lufu,
 Sindon costunga,
 Geond middan-geard,
 20 Mange arisene,
 Swá-þæt, geáru iú,
 Godes spel-bóðan
 Wordum sáegdon,
 And þurh witedóm
 Eall anemdon,
 Swá hit nú gangeth.
 Ealdath eorþan bláed
 Aethela gehwylcre,
 And of wlite wendath
 30 Waestma gecyndu;
 Bith seó sithre tid
 Sæda gehwylces
 Mætre in maegne;
 Forþón se mann ne þearf
 Tó þisse worulde
 Wyrpe gehycgan,
 Þæt he us faegran
 Gefeán bringe,
 Ofer þá níthas
 40 The we nú dreogath,
 Aer-þón endion
 Ealle gesceafta

The he gesette
 On syx dagum,
 Thá nú under heofonum
 Hádas cennath
 Micle and máete.

Is ðes middan-geard
 Dáelum gedáeled ;

50 Dryhten sceawath
 Hwaer ðá eardion
 The his æ healdon ;
 Gesiðth he ðá dómas
 Dogra gehwylce
 Wánian and wendan
 Of woruld-rihte,
 Thá he gesette
 Thurh his-sylfes word.
 He fela findeth,

60 Fea beóth gecorene !
 Sume him ðaes hádes
 Hlisan willath
 Wegan on wordum,
 And ðá weorc ne dóth ;
 Bith him eorth-wéla,
 Ofer ðaet éce lif,
 Hýhta hyhst ;
 Thá gehwylcum sceolon
 Fold-búendra

70 Fremde geweorthan,
 Forðhón hý nú hyrwath
 Háligra mód,
 Thá-ðe him tó heofonum
 Hyge statheliath,
 Witon ðaet se haeleth
 Ece biðeth
 Ealra ðaera mengu,

- The geond middan-geard
 Dryhtne theowiath,
 80 And thaes deóran hámes
 Wilniath bi gewyrhtum.
 Swá thás woruld-gestreón,
 On thá maeran gód
 Bemithne weorthath,
 Thónne thaet gegýrnath
 Thá-the him Godes egsa
 Hleónath ofer heáfðum.
 Hý thý hyhstan beóth
 Thrymme gethreáde;
 90 Thisses lifes
 Thurh bebodu brucath,
 And thaes betran forth
 Wycath and wénath;
 Wuldres hycgath,
 Sellath aelmessan,
 Earne fréfriath,
 Beóth rúm-móde
 Rihtra gestreóna,
 Lufiath mid lacum
 100 Thá-the laes ágon,
 Daeg-hwam Dryhtne theowiath;
 He hyra dáeda sceawath!
 Sume thá wuniath
 On wéstenum,
 Secath and gesittath,
 Sylfra willum,
 Hámas on heolstrum,
 Hý thaes heofoncundan
 Boldes bidath.
 110 Oft him brogan tó
 Láthne gelædeth
 Se-the him lifes of-an,

Eáweth him egsan hwílum,
 Idel wuldor,
 Braegd-wís bóna,
 Hafath béga craeft ;
 Ehteth án-buendra ;
 Fore him englas standath
 Géarwe mid gáesta waepnum,
 120 Beóth hyra geóce gemyndge,
 Healdath hálígra feorh,
 Witon hyra hýht mid Dryhten.
 Thaet sind tha gecostnan cempa
 Tha tham Cyninge theowiath,
 Se naefre tha leán aleógeth
 Tham the his lufan adreogath.

XV. POEM ON THE ENDOWMENTS AND PURSUITS OF MEN.

Fela bith on foldan
 Forth gesýnra,
 Geongra geofena,
 Tha tha gaest-berende
 Wegath in gewitte,
 Swá hér weoruda God,
 Meotud meahtum swith,
 Mannum dæleth,
 Syleth sundor-gyfa,
 10 Sendeth wide,
 Agne spéde,

Thara aeghwylc mót

Dryht-wuniendra

Dælc onfón.

Ne bith ænig thaes

Earfoth-saelig,

Mann on moldan,

Ne thaes mēd-spēdig,

Lytel hydig,

20 Ne thaes læt-hydig

Thaet hine se Ar-gifa

Ealles bescýrge

Módes craefta,

Oththe maegen-dæda,

Wis on gewitte,

Oththe on word-cwidum,

Thý-laes ormód sý

Ealra þinga,

Thara the he geworhte

30 In woruld-life,

Geofena gehwylcre.

Naefre God dēmeth

Thaet ænig eft

Thaes earm geweorthe ;

Nænig eft thaes swithe,

Thurh snyttru-craeft,

In theóde thrym

Thisses lifes

Forth gestigeth,

40 Thaet him folca Weard,

Thurh his háligan gyfe,

Hider onsende

Wise gethóhtas,

And woruld-craeftas,

Under ánes meahthe

Ealle forlæte,

Thý-laes he for wlence,
 Wuldor-geofena full,
 Mann móde swith,
 50 Of geméte hweorfe,
 And thónne forhycge
 Hean-spédigran;
 Ac he gedæleth,
 Se-þe áh dómes gewæld,
 Missenlice,
 Geond þisne middan-geard,
 Leóda leotho-craeftas
 Land-búendum.

Sum hér ofer eorthan
 60 Aehta onlíth,
 Woruld-gestreóna.
 Sum bith won-spédig,
 Heard-saelig haele,
 Bith hwaethre gleáw
 Módes craefta.

Sum maegen-strengo
 Furthor onféhth.
 Sum freólic bith,
 Wlitig on waestnum.
 70 Sum bith woth-bora,
 Gydda giffaest.
 Sum bith geáru-wyrdig.
 Sum bith, on huntathe,
 Hréth-eádigra
 Deóra draéfend.
 Sum dýre bith
 Woruld-ricum men.
 Sum bith wíges heard,
 Beado-craeftig beorn,
 80 Thaer bord stunath.
 Sum in maethle maeg

Mód-snoterra
 Folc-raedenne
 Forth gehycgan,
 Thaer witená bith
 Worn aetsomne.

Sum maeg wraetlice
 Weorc ahyrgan
 Heáh-timbra gehwaes ;
 90 Hand bith gelaered,
 Wis and gewealden,
 Swá bith wyrhtan riht,
 Séle asettan ;
 Can he sidne ráeced
 Faeste gefegan
 With faer-dryrum.

Sum mid handum maeg
 Hearpan grétan,
 Ah he gleó-beámes
 100 Geáro-brygda list.
 Sum bith rynig.
 Sum riht scýtta.
 Sum leotha gleáw.
 Sum on lande snell,
 Féthe spédig.

Sum fealone waeg
 Stefnan steóreth.
 Streám-ráde can,
 Weorudes wisa
 110 Ofer wíðne holm,
 Thónne sáe-rófe
 Snelle maegne
 Arum bregdath
 Yth-bord neáh.
 Sum bith syndig.
 Sum searo-craeftig

- Goldes and gimma,
 Thónne him gumena weard
 Háteth, him tó maerthum,
 120 Máthm renian.
 Sum maeg waepen-þhraege,
 Wige tó nýtte,
 Mód-craeftig smith,
 Manige gefremman,
 Thónne he gewyrceth
 Tó wera hilde
 Helm oththe hup-seax,
 Oththe heathu-byrnan,
 Scírne méce,
 130 Oththe scýldes rond
 Faeste gefegeth,
 With flýge gáres.
 Sum bith árfæst,
 And aelmes georn,
 Theawum gethýded.
 Sum bith thegn gehweorf
 On meódu-healle.
 Sum bith meáres gleáw,
 Wicg-craefta wís.
 140 Sum gewealden-mód
 Thafath in gethýlde
 Thaet he thónne sceal.
 Sum dómas can,
 Thaer dryht-guman
 Raed eáhtiath.
 Sum bith hraed tæfle.
 Sum bith gewitig
 Aet wín-thege,
 Beór-hyrde gód.
 150 Sum bith bylda til
 Hám tó hebbanne.

- Sum biþ here-toga,
 Fyrd-wisa fróm.
 Sum biþ folc-wita.
 Sum biþ, aet ðearfe
 Þrist-hydigra.
 Þegn mid his ðeódne.
 Sum geþhyld hafath,
 Faest-gongel feorh.
 160 Sum biþ fugel-bóna,
 Hafoces craeftig
 Sum biþ tó horse hwat.
 Sum biþ swith-snell,
 Hafath searolic
 Gámen gleó-dæda,
 Gife for gum-þegnum,
 Leoht and leothu-wác.
 Sum biþ leofwende,
 Hafath mód and word
 170 Mannum geþhwaere.
 Sum hér geornlice
 Gæstes ðearfe
 Móde bewindeth,
 And him Metudes áest,
 Ofer eorth-wélan
 Ealne, geceóseth.
 Sum biþ deór-mód
 Deofles gewinnes;
 Biþ á with firenum
 180 In gefeóht géaro.
 Sum craeft hafath
 Circ-nýtta fela;
 Maeg, on lóf-sangum,
 Lifes Waldend
 Hlúde hégan;
 Hafath heálice

- Beorhte stefne.
 Sum biþ b́oca gleáw,
 Lárum leóthu-faest.
 190 Sum biþ list-hendig
 Tó awritanne
 Word-gerynu.
 Nis nú ofer eorþan
 Aenig manna
 Móde t̃haes craeftig,
 Ne t̃haes maegen-eácen,
 T̃haet hí aefre ánum
 Ealle weorþon
 Gegeárwade,
 200 T̃hy-laes him gilp scéthe,
 Oththe, for t̃haere máerthe,
 Mód astige,
 Gif he hafath ána,
 Ofer ealle menn,
 Wlite and wisdóm,
 And weorca blaéd;
 Ac He missenlice
 Manna cynne
 Gylpes stýreth,
 210 And his gyfe brýttath :
 Sumum on cystum;
 Sumum on craeftum;
 Sumum on wlite;
 Sumum on wíge;
 Sumum he syleth manna
 Milde heortan,
 T̃heawfaestne gethóht.
 Sum biþ t̃heódne hold.
 Swá weorþlice
 220 Wide tó-sáweth
 Dryhten his duguthe.

A þ̃haes dóm áge,
 Leoht-bære lóf,
 Se us þ̃his lif gyfeth,
 And his milde mód
 Mannum cytheth!

XVI. POEM ON THE VARIOUS FORTUNES
 OF MEN.

- Ful oft þ̃haet gegangeth
 Mid Godes meahtum,
 Þ̃haette wer and wif
 In woruld cennath
 Bearn mid gebyrdum,
 And mid bleóm gyrywath,
 Témiath and tæcath,
 Oth-þ̃haet seó tid cymeth,
 Gegaeth, gear-rimum,
 10 Þ̃haet þ̃há geongan leomu,
 Líffaestan leothu,
 Gelodne weorthath.
 Fergath swá and féthath
 Fæder and modor,
 Gyfath and gyrywath;
 God ána wát
 Hwaet him weaxendum
 Winter bringath.
 Sumum þ̃haet gegangeth,
 20 On geoguth-feore,

- Thaet se ende-staef
 Earfoth-maecgum
 Weálic weortheth ;
 Sceal hine wulf etan,
 Hár haeth-stapa,
 Hin-sith thónne modor bemurneth ;
 Ne bith swyle mannes on geweald.
 Sumne sceal hungor ahíthan.
 Sumne sceal hreóh fordrifan.
 30 Sumne sceal gár ageótan.
 Sumne guth abreótan.
 Sum sceal leómena leás
 Lifes neótan,
 Folmum aet-feóhtan.
 Sum sceal on féthe lif,
 Seono-bennum seoc,
 Sár, cwanian,
 Murnan Meotud-gesceaft,
 Móde gebysgad.
 40 Sum sceal on holte
 Of heáh-beáme
 Fetherleás feállan ;
 Bith on flihte, swá-þeáh,
 Laceth on lyfte,
 Oth-þaet lungre ne bith
 Waestm wudu-beámes ;
 Thónne he on wyrtruman
 Sigeth swoncen-ferhth,
 Sawle bereáfod ;
 50 Fealleth on foldan,
 Feorh bith on sithe !
 Sum sceal on féthe,
 On feor-wégas,
 Nýde gangan,
 And his nést beran,

Tredan, úrig-láste,

Ell-~~t~~heódigra

Frecne foldan ;

Ah he feormendra

60 Lyt lifgendra,

Láth bith aeghwær

For his won-sceafum,

Wineleás haele.

Sum sceal on geápum

Galgan ridan,

Seóman aet swylte,

Oth-~~t~~haet sawl-hord,

Bán-cófa blódig,

—Abrocen weortheth.

70 ~~T~~hær him hrefn nimeth

Heáfod-sýna,

Sliteth salwig-pad

Sawlleásne,

Náther he ~~t~~hy facne maeg

Folmum bewergan,

Láthum lyft-sceáthan ;

Bith his lif scacen,

And he fell-leás,

Feores orwéna,

80 Blác on beáme,

Bideth wyrde,

Bewrigen wael-miste ;

Bith him werig nama !

Sumne on báele scealon

Brandas ~~t~~heccan,

Fretan frecne

Lif-faestne mannan ;

~~T~~hær him lif-gedál

Lungre weortheth,

90 Reád réthe gléd ;

Reóteth meowle,
Seó hyre bearn gesiðth
Brandas ðeccan.

Sumum méces ecg,
On meódu-bence,
Ýrrum eálo-wóson,
Ealdor oth-þringeth,
Were win-sádum ;
Bíth sér his worda tó hraed.

100 Sum sceal on beóre,
Þurh byreles hand,
Meódu-gál maecg,
Þónne he gemét ne can
Gemearcian his muthe
Móde síne,

Ac sceal full earmlice
Ealdre linnan,
Dreogan dryhten-beálo,
Dreámum bescýred,

110 And hine tó sylf-cwale
Secgas nemnath,
Mænath mid muthe
Meódu-gáles gedrinc.

Sum sceal on geoguthe,
Mid Godes meahtum,
His earfoth-sith
Ealne forspildan,
And on ylde eft
Eádig weorthan,

120 Wunian wyn-dagum,
And wélan ðicgan,
Máthmas, and meódu-ful,
Maeg-burge on,
Þaes-ðe sénig fira maege
Feorh gehealdan.

- Swá missenlice
 Meahtig Dryhten,
 Georn eorþan sceát,
 Eallum dæleth,
 130 Scýreth and scrifeth,
 And gesceápo healdeth ;
 Sumum eád-wélan ;
 Sumum earfotha dæl ;
 Sumum geogothæ glaede ;
 Sumum guthe blæd,
 Gewealdenne wig-plegan ;
 Sumum wyrpe oþthe se,
 Torhtlicne tîir ;
 Sumum tæfle craeft,
 140 Bléó-bordes gebregd.
 Sume bóceras
 Weorhath wisfaeste.
 Sumum wundor-gyfu,
 Thurh gold-smith,
 Geárwad weorheth.
 Ful-oft he gehyrdeth,
 And gehyrsteth wel
 Brýten-cyninges beorn,
 And he him brád syleth
 150 Land tó leáne ;
 He hit on lust þicgeth.
 Sum sceal on heápe
 Hælethum cweman,
 Blissian aet beóre
 Benc-sittendum,
 Tháér biþ drincendra
 Dreám se micla.
 Sum sceal mid hearpan
 Aet his hláfordes
 160 Fótum sittan,

Feóh þhicgan,
 And á snellice,
 Sneáre wraestan,
 Hlúdne scral lætan.
 Geáro se-þhe hleápeth,
 * * *

Bíth him neód micel.
 Sum sceal wildne fugel,
 Wloncne, atémian,

170 Heafoc on handa,
 Oth-þæt seó heóro-swealwe
 Wynsum weortheth ;
 Déth he wyrplas on,
 Féðeth swá on feterum,
 Fethrum deálne,
 Læreth lyft-swiftne
 Lytlum gyflum,
 Oth-þæt se Waelisca,
 Wædum and dædum,

180 His aet-gyfan
 Eáthmód weortheth,
 And tó heáh-stealdes
 Handa gelæared.

Swá wraetlice
 Weoroda God,
 Geond middan-geard,
 Manna cræftas
 Sceóp and scýrede,
 And gesceápo ferede

190 Aeghwylcum on eorthan
 Eormen-cynnes ;
 Forþón him nú calles þhanc
 Aeghwá secge,
 Þhaes-þhe he for his mildsum
 Mannum scrifeth !

XVII. A FATHER'S INSTRUCTION TO HIS SON.

-
- Thus fród faeder
 Freó-bearn lærde,
 Mód-snottor guma,
 Mæga cystum eald,
 Wordum wisfaestum,
 Thaet he wel ðunge:
 "Dó á thaette duge;
 Deág ðin Gewyrhta,
 Gód ðé bið symle,
 10 Góða gehwylces
 Freá and fultum,
 Feónd ðám othrum.
 Wyrsan gewyrhta,
 Wéne ðec ðý betran.
 Efn elne ðis,
 A ðendan ðú lifge:
 Faeder and modor
 Freó ðú mid heortan,
 Mága gehwylcne,
 20 Gif him sý Meotud on lufan;
 Wes ðú ðinum yldrum
 Arfaest symle,
 Faeger worde;
 And ðé in ferhþe læt
 ðine láreowas
 Leófe, in móde,
 Thá ðec geornast
 Tó góde trymmon."

- Faeder eft his sunu,
 30 Fród, gegrette
 Othre siþe :
 "Heald elne þis :
 Naefre ne feónde,
 Ne naefre freónde,
 Ne þínun mæge,
 Mán ne gethafa,
 Thy-laes thec Meotud on-cunne,
 Thaet thú sý wommes gewita ;
 He the mid wite gyldeþ,
 40 Swylce tham othrum
 Mid eád-wélan."
 Thridan siþe,
 Thanc-snottor guma,
 Breost-gehygdum,
 His bearn lærde :
 "Ne gewuna wyrsan,
 Widon feore,
 Aengum eáhta ;
 Ac thú the áne genim
 50 Tó gesprecan symle
 Spella and lára
 Raed-hycgendne,
 Sý ymb rice swá hit mæge."
 Feorthan siþe,
 Faeder eft lærde
 Mót-leófne magan,
 Thaet he gemunde þis :
 "Ne aswic sundor-wine,
 Ac á symle geheald
 60 Rihtum gerisnum ;
 Raefn elne þis,
 Thaet thú naefre faecne weorth
 Freónde þinum."

Fiftan siþe,
 Faeder eft ongan,
 Breost-geþancum,
 His bearn læran :

“ Druncen beorg þe
 And dollig-word,

70 Mán on móde,
 And in muthe lyge,
 Yrre and æfeste,
 And idese lufan ;
 Forþhón sceal aewisc-mód
 Oft sithian

Se-þe gewiteth
 In wifes lufan,
 Fremdre meowlan ;
 Thær biþ á firena wén,

80 Láthlicre sceámc,
 Lang nith with God,
 Geótende gylp.
 Wes þú á gydda wís,
 Waer, with willan,
 Worda hýrde.”

Syxtan siþe,
 Swaes eft ongan,
 Thurh blithne gethóht,
 His bearn læran :

90 “ Ongyt georne
 Hwaet sý gód oththe yfel,
 And to-sceád simle,
 Scearpe móde,
 In sefan þinum,
 And þe á thaet selre geceós ;
 A þe biþ gedáeled,
 Gif þe deáh hyge,
 Wunath wísdóm in,

- And ðú wást geáre
 100 Andgit yfes,
 Heald ðé elne with;
 Feorma ðú symle
 In ðinum ferhthe góð."
 Seofethan sithe
 His sunu lærde
 Faeder, fród guma,
 Sægde fela geongum:
 "Seldon snottor guma
 Sorgleás blissath,
 110 Swylce dol seldon
 Drýmeth sorgfull
 Ymb his forth-gesceafta.
 Nemne he faéhthe wíte,
 Wer word sceal,
 Wisfaest haele,
 Breostum hycgan,
 Nálles breahtme hlúd."
 Eahtothan sithe
 Eald faeder ongan
 120 His mago monian,
 Mildum wordum:
 "Leorna láre,
 Lær gedefe,
 Wéne ðec in wisdóm,
 Weoruda Scyppend
 Hafa ðé tó hýhte,
 Háligra gemynd,
 And á sóthe tó-sýh,
 ðhonne ðú secge hwaet."
 130 Nigethan sithe
 Nægde se gomola,
 Eald uth-wita
 Sægde eaforan worn:

- “ Nis nú fela folca,
 Thætte fyrr-gewritu
 Healdan wille,
 Ac him hyge brosnath,
 Ellen cólath,
 Iðlath theódscype,
 140 Ne habbath wiht for thaet,
 Theáh hí wom dón
 Ofer Meotudes bebod ;
 Manig sceal ongyldan
 Sawel-susles.
 Ac læt thinne sefan healdan
 Fyrr-forth-gewritu,
 And Freán dómas,
 Thá-the hér on mægtha gehwære
 Menn forlaetath
 150 Swithor asigan
 Thonne him sý sylfum riht.”
 Teothan sithe,
 Torn-sorgna full,
 Eald eft ongan
 Eaforan læran :
 “ Snytttra bruceth,
 The, for sawle lufan,
 Warnath him wommas
 Worda and dæda,
 160 On sefan symle,
 And sóth fremmeth ;
 Bith him geofena gehwylc
 Gode ge-ýced,
 Meahtum spédig,
 Thonne he mán flyhth.
 Yrre ne læt the
 Aefre gewealdan,
 Heáhne in hréthre,

- Heóro-worda grund,
 170 Wylme besmitan;
 Ac him warnian t̃haet,
 On geheortum hyge,
 Haele sceal wisfaest
 And gemétlic,
 Módes snottor,
 Gleáw in gehygdum,
 Georn wisdómes:
 Swá he with aelde mæge
 Eádes hleotan.
- 180 Ne beó t̃hú ná tó taelende,
 Ne tó tweó-spræce,
 Ne t̃hé on móde læt
 Menn tó fracóthe;
 Ac beó leofwende,
 Leoht on gehygdum;
 Bár breost-cófan.
 Swá t̃hú, mín bearn, gemyne
 Fróde faeder-lære,
 And t̃hec á with firenum geheald."
-

XVIII. SELECTIONS FROM BEOWULF.

Hwaet! we Gár-Dena,
 In gear-dagum,
 T̃heód-cyninga
 T̃hrym gefrunon,
 Hú t̃há aethelingas
 Ellen fremmedon.

- Oft Scýld Scéþing
 Sceáthena þreatum,
 Manigum mægthum,
 10 Meódo-setla of-teáh ;
 Egsode eorl
 Syththan áerest wearth
 Feá-sceaft funden.
 He þhaes frófre gebád,
 Weox under wolcnum,
 Weorth-myndum þháh,
 Oth-þhaet him aeghwyle
 Thára ymb-sittendra
 Ofer hron-ráde
 20 Hýran scolde,
 Gomban gyldan :
 Thæt wæs gód cyning !
 Thæm eafora wæs
 Aefter cenned,
 Geong in geardum,
 Thone God sende
 Folce tó frófre ;
 Fyren-thearfe ongeat
 Thæt hie áer drugon,
 30 Aldor-leáse
 Lange hwile :
 Him þhaes Lif-freá,
 Wuldres Wealdend,
 Woruld-áre forgeáf.
 Beówulf wæs breme ;
 Bláed wide sprang
 Scýldes eaforan
 Sceádo-landum in.
 Swá sceal wig-fruma
 40 Góde gewircean,
 Frómum feóh-giftum,

- On faeder feorme,
 Thaet hine on ylde
 Eft gewunigon
 Wil-gesithas,
 Thónne wíg cume :
 Leóde gelaesten,
 Lóf-dædum sceal
 In mægtha gehwære
 50 Man getheón.
 Him tha Scýld gewát
 Tó gescaep-hwile,
 Fela-hrór, feran,
 On Freán waere.
 Hí hyne tha aet-bæron
 Tó brimes farothe,
 Swaese gesithas,
 Swá he selfa bæd,
 Thendan wordum weold,
 60 Wine Scýldinga,
 Leóf land-fruma ;
 Lange áhte !
 Thaer aet hýthe stód
 Hringed-stefna,
 Isig and út-fus,
 Aethelinges faer.
 Aledon tha
 Leófne theóden,
 Beága brýttan,
 70 On bearm scipes,
 Mærne bé maeste,
 Thaer waes mádma fela,
 Of feor-wégum,
 Fraetwa, gelaeded.
 Ne hýrde ic cymlicor
 Ceól gegyrwan

- Hilde-waepnum
 And heatho-waédum,
 Billum and byrnum.
- 80 Him on bearme laég
 Mádma menigo,
 Thá him mid scoldon
 On flódes aéhte
 Feor gewítan.
 Ná-laes hí hine laessan
 Lacum teódon,
 Theód-gestreónum,
 Thonne thá dydon,
 The hine aet frum-sceafte
- 90 Forth onsendon,
 Aenne ofer ythe,
 Umbor-wesendne.
 Thá-gyt hie him asetton
 Segen gyldenne,
 Heáh-ofer heáfod ;
 Leton holm beran ;
 Geáfon on garsecg.
 Him wæs geomor sefa,
 Murnende mód.
- 100 Menn ne cuthon
 Secgan tó sóthe,
 Sele raedenne,
 Haeleth under heofenum,
 Hwá thaém hlaeste onfeng.

 I.

Thá wæs on burgum
 Beówulf Scýldinga
 Leóf leód-cyning,

- Lange thrage ;
 Folcum gefraege ;—
 110 Faeder ellor hwearf,
 Aldor of earde,—
 Oth-~~t~~haet him eft onwóc
 Heáh Healfdene ;
 Heold ~~t~~hendan lifde,
 Gamol, and guth-reów,
 Glaede Scýldingas.
~~T~~háem feower bearn,
 Forth gerimede,
 In worold wócon,
 120 Weoroda raeswan,
 Heórogár and Hróthgár,
 And Hálga til ;
 Hýrde ic ~~t~~haet Elan cwen
 Wearth Ongent~~t~~heowes,
 Heatho-Scylfinges,
 Heals-gebedda.
 ~~T~~há wæs Hróthgáre
 Here-spéd gyfen,
 Wíges weorth-mynd,
 130 ~~T~~haet him his wine-máegas
 Georne hýrdon,
 Oth-~~t~~haet seó geoguth geweor
 Mágo-driht micel.
 Him on mód be-arn,
~~T~~haet he heal-réced
 Hátan wolde,
 Médo-aern micel,
 Menn gewyrcean,
~~T~~hone yl~~d~~o-bearn
 140 Aefre gefrunon ;
 And ~~t~~háer on-innan
 Eall gedáelan

- Geongum and ealdum,
 Swylc him God sealde,
 Búton folc-scáre
 And feorum gumena.
 Thá ic wide gefraegn
 Weorc gebannan
 Manigre mægthe,
 150 Geond thisne middan-geard,
 Folc-stéde fraetwan.
 Him on fyrste gelamp,
 Aedre mid yldum,
 Thæt hit wearth eall geáro,
 Heal-aerna maest:
 Scóp him Heort naman,
 Se-the his wordes geweald
 Wide haefde.
 He beót ne aléh;
 160 Beágas dæalde,
 Sinc aet symle;
 Séle hlifade;
 Heáh and horn-geáp,
 Heatho-wylma bád
 Láthan líges.
 Ne wáes hit lange thá-gen,
 Thæt se secg hete
 Athum swerian;
 Aefter wael-nithe
 170 Waecnan scolde;
 Thá se ellen-gæst
 Earfothlice
 Thrage gethólode,
 Se-the in thystrum bád,
 Thæt he dogora gehwám
 Dreám gehýrde
 Hlúdne in healle;

- Tháer wáes hearpan sweg,
 Swutol sang scópes.
 180 Sægde se ðe cuthe
 Frum-sceaft fira
 Feorran reccan:
 Cwáeth ðaet se Aelmihtiga
 Eorþan worhte,
 Wlite-beorhtne wang,
 Swá waeter bebugeth;
 Gesette sige-hréthig
 Sunnan and monan,
 Leóman tó leohte
 190 Land-búendum;
 And gefraetwade
 Foldan sceátas
 Leomum and leáfum;
 Líf eác gescóp
 Cynna gehwílum,
 Thára ðe cwice hwyrfath.
 Swá thá driht-guman
 Dreámum lifdon
 Eádiglice,
 200 Oth-þaet án ongan
 Fyrene fremman,
 Feónd on helle.
 Wáes se grimma gáest
 Grendel háten,
 Máera mearc-stapa,
 Se-ðe móras heold,
 Fen and faesten;
 Fifel-cynnes eard
 Won-saeli wer
 210 Weardode hwile,
 Siththan hine Scyppend
 Forscrifen haefde.

- In Caines cynne
 Thone cwealm gewraec
 Ece Drihten,
 Thaes-þe Abel slóg:
 Ne gefeáh he þaære fæhthe;
 Ac he hine feor forwraec,
 Metod for þý máne,
 220 Man-cynne fram.
 Thánon untydras
 Ealle onwócon,
 Eótenas and Ylfe
 And Orceas,
 Swylce gigantas,
 Thá with Gode wunnon
 Lange þrage:
 He him thaes leán forgeald.
-

V.

- Straet wæs stán-fah,
 Stíg wisode
 Gumum aet-gaedere;
 640 Guth-byrne scán,
 Heard, hand-locen,
 Hring-íren scír
 Sang in searwum
 Thá hie tó séle furthum,
 In hyra grýre-geatwum,
 Gangan cwómon.
 Setton sáe-methe
 Side scýldas,
 Rondas regn-hearde,
 650 With thaes récedes weall;
 Bugon thá tó bence,

- Byrnan hringdon,
 Guth-searo gumena;
 Gáras stódon
 Sæe-manna searo,
 Sámod aet-gaedere,
 Aesc-holt ufan graeg;
 Wæes se íren-þreat
 Waepnum gewurthad.
 660 Thá thæer wlonc haeleth
 Oret-mecgas
 Aefter haelethum fraegn:
 "Hwánon ferigeath ge
 Faette scýldas,
 Græge syrcan,
 And grim-helmas,
 Here-sceafta héap?
 Ic eom Hróthgáres
 Ar and ombiht;
 670 Ne seáh ic ell-þeódige,
 Thús manige menn,
 Módiglicran:
 Wéne ic thaet ge for wlenco,
 Nalles for wraec-sithum,
 Ac for hige-þrymmum,
 Hróthgár sóhton."
 Him thá ellen-róf
 Andswarode,
 Wlanc Wedera leód,
 680 Word aefter spræc,
 Heard under helme:
 "We synt Higelaces
 Beod-geneátas;
 Beówulf is mín nama;
 Wille ic asecgan
 Suna Healfdenes,

Mærum ðeódne,

Mín ærende,

Aldre ðínnum,

690 Gif he us ge-unnan wille
 ðæt we hine swá góðne
 Grétan móton."

Wulfgár mathelode,

ðæt wæs Wendla leód,

Wæs his mód-sefa

Manigum gecythed,

Wig and wisdóm :

" Ic ðaes wine Deniga,

Freán Scýldinga,

700 Frinan wille,

Beága brýttan,

Swá ðú béna eart,

ðeóden mærne,

Ymb ðinne sith,

And ðe ða andsware

Aedre gecythan,

ðe me se góða

Agifan ðenceth."

Hwearf ða hraedlice

710 ðær Hróthgár sæt,

Eald and unhár,

Mid his eorla gedrihte,

Eóde ellen-róf

ðæt he for eaxlum gestód

Deniga freán ;

Cuthe he duguthe ðeaw.

Wulfgár mathelode

Tó his wine-drihtne :

" Hér syndon geferede,

720 Feorran cumene

Ofer geofenes begang,

Geáta leóda ;
 Thone yldestan
 Oret-mecgas
 Beówulf nemnath ;
 Hý bēnan synt
 Thaet hie, theóden mín,
 With the móton
 Wordum wrixlan ;
 730 Nó thú him wearne geteóh,
 Thinra gegn-cwida
 Glaedman, Hróthgár ;
 Hý on wig-getáwum
 Wyrthe thinceath
 Eorla ge-æhtlan ;
 Huru se aldor deáh
 Se thaem heatho-rincum
 Hider wisade."

VIII.

Hunferth mathelode,
 Ecgláfes mæg,
 The aet fótum sáet
 Freán Scýldinga ;
 Onband beado-rúne.
 Wæs him Beówulfes sith,
 Módges mére-faran,
 Micel aef-thunca ;
 1000 Forthón-the he ne uthe
 Thaet áenig other mann
 Aefre mæertha thón má
 Middan-geardes
 Gehedde under heofenum
 Thonne he sylfa:
 "Eart thú se Beówulf,

- Se-the with Brecan wunne
 On sidne sae
 Ymb sund-flite,
 1010 Thaer git for wlence
 Wada cunnedon,
 And for dol-gilpe
 On deop-waeter
 Aldrum nethdon ?
 Ne inc aenig mann,
 Ne leof ne laeth,
 Beleán mihte
 Sorh-fulne sith.
Tha git on sund reowon ;
 1020 Thaer git eagor-streám
 Earmum theahton,
 Maeton mere-straeta,
 Mundum brugdon,
 Glidon ofer garsecg ;
 Geofon-ythum
 Weol wintres wylm ;
 Git on waeteres aehte
 Seofon-niht swuncon ;
 He the aet sunde ofer-flát,
 1030 Haefde marc maegen.
Tha hine on morgen-tíd
 On Heatho-raemes
 Holm up-aetbaer,
Thonon he gesohte
 Swaesne ethel,
 Leof his leodum,
 Land Brondinga,
 Freotho-burh faegere,
Thaer he folc aehte
 1040 Burh and beagas.
 Beot eall with the

- Sunu Beánstánes
 Sóthe gelaéste.
 Thónne wéne ic tó the
 Wýrsan thinges,
 Theáh thú heatho-raesa
 Gehwære dohte
 Grimre guthe,
 Gif thú Grendles dearst,
 1050 Niht-langne fyrst,
 Neán bídan."
 Beówulf mathelode,
 Bearn Ecgtheowes,
 "Hwaet! thú worn fela,
 Wine mín Hunferth,
 Beóre druncen,
 Ymb Breca spráece,
 Sægdest fram his sithe;
 Sóth ic tálige,
 1060 Thaet ic mére-strengo
 Máran áhte,
 Earfotho on ythum,
 Thonne áenig other mann.
 Wit thaet gecwáedon,
 Cniht-wesende,
 And ge-beótedon,—
 Wáeron bégén thá-git
 On geogoth-feore,—
 Thaet wit on garsecg út
 1070 Aldrum nethdon;
 And thaet ge-aefndon swá.
 Haefdon swurd nacod
 Thá wit on sund reowon
 Heard on handa;
 Wit unc with hron-fixas
 Werian thóhton.

- Ne he wiht fram me
 Flód-ythum feor
 Fleótan meahte,
 1080 Hrathor on holme;
 Nó ic fram him wolde.
 Thá wit aet-somme
 On sáe wæron
 Fíf nihta fyrst,
 Oth-thaet unc flód to-dráf;
 Wadu weallende
 Wedera cealdost,
 Nipende niht,
 And northan wind
 1090 Heatho-grim and-hwearf;
 Hreó wæron ytha.
 Wæs mére-fixa
 Mód on-hrered.
 Tháer me with láthum
 Lic-syrce mín,
 Heard, hand-locen,
 Helpe gefremmede;
 Beado-hraegl broden
 On breostum láeg,
 1100 Golde ge-gyrwed.
 Me tó grunde teáh
 Fah feónd-scátha,
 Faeste haefde
 Grim on grápe;
 Hwaethre me gyfed wearth
 Thaet ic aglaecan
 Orde geraehte,
 Hilde-bille;
 Heatho-raes fornam
 1110 Mihtig mére-deór
 Thurh míne hand."

IX.

- " Swá mec gelóme
 Láthge teónan
 Threatodon thearle;
 Ic him thenode
 Deóran sweorde
 Swa hit gedefe wæs:
 Naes hie thaere fylle
 Gefean haefdon,
 1120 Mán-fordaedlan,
 Thaet hie me thegon,
 Symbol ymb-sæton,
 Sæe-grunde neáh.
 Ac on mergenne,
 Mécum wúnde,
 Bé yth-láfe
 Uppe lægon,
 Sweordum a-swefede;
 Thaet syththan ná,
 1130 Ymb brontne ford,
 Brim-lithende
 Láde ne letton.
 Leoht eástan cóm,
 Beorht beácen Godes,
 Brimu swathredon,
 Thaet ic sáe-naessas
 Geseón mihte,
 Windige weallas.
 Wyrð oft nereth
 1140 Un-faegne eorl,
 Thónne his ellen deáh;
 Hwaethere me gesaelde
 Thaet ic mid sweorde of-slóh
 Nicoras nigene.

- Nó ic on-niht ge-fraegn
 Under heofones hwealf
 Heardran feóhtan,
 Ne on eg-streámum
 Earmran mannan ;
 1150 Hwaethere ic fare feng,
 Feore gedigde,
 Sithes wérig ;
 Thá mec sæ oth-báer,
 Flód aefter farothe,
 On Finna land,
 Wadu weallende.
 Nó ic wiht fram the
 Swylcra searo-nítha
 Secgan hyrde,
 1160 Billa brogan ;
 Breca naefre git
 Aet heatho-lace,
 Ne ge-hwaether incer,
 Swá deórlice
 Dæde gefremmede,
 Fágum sweordum.
 Nó ic thaes gylpe,
 Theáh thú thínun broþrum
 Tó bānan wurde,
 Heáfod-maægum,
 1170 Thaes thú in helle scealt
 Werhtho dreogan,
 Theáh thín wit duge.
 Secge ic the tó sóthe,
 Sunu Ecglāfes,
 Thaet naefre Grendel swá fela
 Grýra gefremmede,
 Atol aeglaeca,
 Ealdre thínun,

- Hyntho on Heorote,
 1180 Gif ðín hige wære,
 Sefa, swá searo-grim
 Swá ðú-self tálást.
 Ac he hafath onfunden
 Thaet he ðá fæhthe ne ðearf,
 Atole ecg-ðraece,
 Eower leóde
 Swithe on-sittan,
 Sige-Scýldinga;
 Nymeth nýd-báde,
 1190 Nænegum árath
 Leóde Deninga,
 Ac he on-lust wígeth,
 Swefeth, on-sendeth;
 Secce ne wéneth
 Tó Gár-Denum;
 Ac ic him Geáta sceal
 Earfoth and ellen,
 Ungeáre nú,
 Guthe gebeódan.
 1200 Gáeth eft, se-the mót,
 Tó méda módig,
 Siththan morgen-leoht
 Ofer ylða bearn
 Othres dogores,
 Sunne, swegl-wered,
 Súthan scíneth."
 Thá wæs on salum
 Sinces brýtta,
 Gamol-feax and guth-róf,
 1210 Geóce gelyfde
 Brego Beorht-Dena;
 Gehýrde on Beówulfe
 Folces hyrde

- Faest-raedne geþhóht.
 Tháer wæs haeletha hleahtor,
 Hlyn swynsode,
 Word wáeron wynsumu;
 Eóde Wealhþeow forth,
 Cwen Hróthgáres ;
 1220 Cynna gemyndig
 Grette, gold-hroden,
 Guman on healle ;
 And thaet freólice wíf
 Ful gesealde
 Aerest Eást-Déna
 Ethel-wearde ;
 Báed hine blithne
 Aet thære beór-þege,
 Leódum leófne.
 1230 He on luste geþháh
 Symbel and sele-ful,
 Sige-róf cyning.
 Ymb-eóde thá
 Ides Helminga
 Duguthe and geogotha
 Dáel aeg-hwylne ;
 Sinc-fatu sealde,
 Oth-thaet sael alamp
 Thaet hió Beówulfe,
 1240 Beág-hroden cwen,
 Móde geþhungen,
 Médo-ful aet-báer :
 Grette Geáta leód,
 Gode thancode,
 Wisfaest wordum,
 Thaes-þe hire se willa gelamp,
 Thaet heó on áenigne
 Eorl gelyfde,

Fyrena frófre.

- 1250 He ȝaet ful geȝáh,
 Wael-reów wiga,
 Aet Wealhȝeowe,
 And ȝá gyddode,
 Guthe gefysed ;
 Beówulf mathelode,
 Bearn Ecgȝeowes :
 “ Ic ȝaet hogode,
 ȝá ic on holm gestáh,
 Sae-bát gesaet,
 1260 Mid mínra secga gedriht,
 ȝaet ic ánunga
 Eowra leóda
 Willan geworhte,
 Oththe on wael crunge,
 Feónd-grápum faest ;
 Ic gefremman sceal
 Eorlic ellen,
 Oththe ende-daeg
 On ȝisse meódu-healle
 1270 Mínne gebídan.”
 ȝám wife ȝá word
 Wel licodon,
 Gilp-cwide Geátes ;
 Eóde, gold-hroden,
 Freólicu folc-cwen
 Tó hire freán sittan.
 ȝá wæs eft swá áer
 Inne on healle
 ȝrýth-word sprecen,
 1280 ȝeód on salum,
 Sige-folca sweg,
 Oth-ȝaet semnunga
 Sunu Healfdenes

Secean wolde

— Aefen-raeste ;

Wiste thaem aglaecan

Tó thaem heáh-séle

Hilde gethinged,

Siththan hie sunnan leoht

1290 Geseón meah-ton,

Oththe nipeude

Niht ofer ealle,

Scádu-helma gesceápu,

Scrithan cwóme,

Wan under wolcnum.

Werod eall arás ;

Grette thá

Guma otherne ;

Hróthgár, Beówulf,

1300 And him háele beád,

Wín-aernes geweald,

And thaet word acwáeth :

“ Naefre ic áenegum men

Aer alýfde,

Siththan ic hond and rond

Hebban mihte,

Thryth-aern Dena,

Búton the nú-thá.

Hafa nú and geheald

1310 Húsa selest ;

Gemyne maerthe,

Maegen-ellen cyth,

Waca with wrathum ;

Ne biþ the wilna gád,

Gif thú thaet ellen-weorc

Aldre gedigest.”

XI.

- Thá cóm of móre
 Under mist-hleóthum
 Grendel gangan ;
 Godes ýrre báer ;
 Mynte se mán-scátha
 Manna cynnes
 Sumne besyrwan
 120 In séle thám heán ;
 Wód under wolcnum,
 Tó-thaes-the he win-réced,
 Gold-séle gumena,
 Gearwost wisse,
 Fatum fahne ;
 Ne wáes thaet forma sith
 Thaet he Hróthgáres
 Hám gesóhte.
 Næfre he on aldor-dagum,
 1430 Aer ne siththan,
 Heardran haele,
 Heal-thegnas, fand.
 CóM thá tó récede
 Rinc sithian,
 Dreámum bedáeled ;
 Dura sona on-arn
 Fýr-bendum faeste ;
 Syththan he hire folmum fornám ;
 On-braed thá beálo-hydig,
 1440 Thá he abolgen wáes,
 Récedes muthan ;
 Rathe aefter-thón
 On fagne flór
 Feónd treddode ;
 Eóde ýrre-mód ;

- Him of eágum stód,
 Lige gelicost,
 Leóht unfaeger.
 Geseáh he in recéde
- 1450 Rinca manigne
 Swefan sibbe, ge-drihte
 Sámod aet-gaedere,
 Mágo-rinca heáp ;
 Ṫhá his mód a-hlóg ;
 Mynte ṫhaet he gedáelde,
 Aer-ṫhón daeg cwóme,
 Atol aglaeca,
 Anra gehwylces
 Líf with lice,
- 1460 Ṫhá him alumpen wáes
 Wist full wéne ;
 Wáes wyrd ṫhá-gēn,
 Ṫhaet he má ne móste
 Manna cynnes
 Thicgean ofer ṫhá niht.
 Ṫhrýth-swyth beheold
 Máeg Higelaces
 Hú se mán-scátha
 Under faer-gripum
- 1470 Gefaran wolde.
 Ne ṫhaet se aglaeca
 Yldan ṫhóhte,
 Ac he gefeng hrathe,
 Forman sithe,
 Sláependne rinc ;
 Slat unwearnum,
 Bát bán-locan,
 Blód áedrum dranc,
 Syn-snaédum swealh ;
- 1480 Sona haefde

- Unlifgendes
 Eall gefeormod,
 Fét and folma;
 Forth neár aet-stóp;
 Nam thá mid handa
 Hige-thóhtigne
 Rinc on raeste,—
 Ræhte ongear,
 Feónd mid folme,—
 1490 Se onfeng hrathe
 Inwit-thancum,
 And with earm gesaét.
 Sona thaet on-funde,
 Fyrena hyrde,
 Thaet he ne mette
 Middan-geardes,
 Eorþan sceáta,
 On elran menn,
 Mund-gripe máran.
 1500 He on móde wearth
 Forht, on ferhthe;
 Nó thý aer fram meahte;
 Hyge wæs him hin-fus;
 Wolde on heolster fleón,
 Secan deofla gedraeg;
 Ne wæs his drohtath thaer
 Swylc he on ealdor-dagum
 Aer gemette.
 Gemunde thá se góða
 1510 Mæg Higelaces
 Aefen-spraece,
 Uplang a-stód,
 And him faeste withfeng;
 Fingras burston,
 Eóten wæs út-weard;

- Eorl furthur stóp ;
 Mynte se mæra,
 Hwær he meahste swá,
 Widre gewindan,
 1520 And on wég ðánon
 Fleón on fen-hofu ;
 Wiste his fingra geweald
 On grames grápum,
 Thaet he wæs geócor.
 Siththan se hearm-scátha
 Tó Heorote ateáh,
 Dryht-séle dynede,
 Denum eallum wearth,
 Ceaster-búendum,
 1530 Cénra gehwylcum,
 Eorlum, eálu scerpen ;
 Yrre wáeron bégén,
 Réthe ren-weardas ;
 Réced hlynsode.
 Thá wæs wundor micel
 Thaet se win-séle
 With-haefde heatho-deórum,
 Thaet he on hrusan ne feol,
 Faeger fold-bold ;
 1540 Ac he thaes faest wæs,
 Innan and útan,
 Iren-bendum,
 Searo-þancum be-smithod.
 Thaer fram syle abeág
 Médu-benc manig,
 Mine gefraége,
 Golde geregnad,
 Thaer thá graman wunnon.
 Thaes ne wéndon sér
 1550 Witan Scýldinga,

- Thæt hit á mid geméte
 Manna áenig,
 Hætollic and ban-fág,
 To-breca meahte,
 Listum to-lucan,
 Nymþe liges faethm
 Swulge on swáthule.
 Sweg up-astáh,
 Niwe geneáhhe ;
 1560 North-Denum stód
 Atelic egesa,
 Anra gehwylcum
 Thára the of wealle
 Wóp gehýrdon,
 Grýre-leóth galan
 Gódes andsacan,
 Sigeleásne sang,
 Sár wánigean.
 Hell-haefta on heold
 1570 Hine tó faeste,
 Se-the manna wæs
 Maegene strengest
 On thaem daege
 Thisses lifes.

 XX.

Hróthgár mathelode,
 Helm Scýldinga ;
 “ Ne frin þú aefter salum,
 Sorh is geniwod
 Denigea leódum ;
 Dead is Aeschere,
 Yrmenláfes

Yldra bróthor

2650 Mín rún-wita,
And mín raed-bora,
Eaxl-gestealla
Thónne we on orlege
Hafelan weredon,
Thónne hniton féthan,
Eoferas cnysedon ;
A scolde eorl wesan
Aer-gód swylc Aeschere wæas.
Wearth him on Heorote

2660 Tó hand-bánan
Wael-gæst wæfre.
Ic ne wát hwaether
Atol aesc-wlanc
Eft-sithas teáh,
Fylle gefaégnod ;
Heó thá fæhthe wraec
The thú gystran-niht
Grendel cwealdest
Thurh hæstne hád,

2670 Heardum clammum ;
For-þán he tó lange
Leóde míne
Wánode and wyrde,
He aet wíge gecrang,
Ealdres scyldig,
And nú other cwóm,
Mihtig mán-scátha,
Wolde hyre mæg wrecan.
Ge feor hafath

2680 Fæhthe ge-stáeled,
Thaes-the thincean maeg
Thegne manigum
Se-the aefter sinc-gyfan

- On sefan greóteth,
 Hrethre beálo-hearde;
 Nú seó hand ligeth
 Seó-~~the~~ eow wel hwylcra
 Wilna dohte.
 Ic thaet land-búende,
 2690 Leóda míne,
 Sele raedende,
 Secgan hyrde
 Thaet hie gesawon
 Swylce twégen
 Micle mearc-stapan
 Móras healdan,
 Ellor-gáestas,
 Thaéra other wáes,
 Thaes-~~the~~ hie gewíslicost
 2700 Gewitan meahton,
 Idese onlicnes,
 Other earm-sceapen,
 On weres waestmum,
 Wraec-lástas tráed,
 Nemne he wáes mára
 Thonne aénig other mann,
 Thone of géar-dagum
 Grendel nemnodon
 Fold-búende.
 2710 Nó hie faeder cunnon,
 Hwaether him aénig wáes
 Aer acenned
 Dyrnra gásta.
 Hie dygel-land
 Werigeath, wulf-hleóthu,
 Windige naessas,
 Frece fen-gelád
 Thaér firgen-streám

- Under naessa genipu
 2720 Nither gewiteth,
 Flód under foldan.
 Nis thaet feor heónon,
 Mil gemearces,
 Thaet se mére standeth,
 Ofer thaem hangiath
 Hrind-bearwas ;
 Wudu wyrtrum faest
 Waeter ofer-helmath.
 Thaer maeg nihta gehwaem
 2730 Nith-wundor seón,
 Fýr on flóde ;
 Nó thaes fród leofath
 Gumena bearna
 Thaet thone grund wite.
 Theáh the haeth-stapa
 Húndum ge-swenced,
 Heorot hornum trum,
 Holt-wudu sece,
 Feorran ge-flymed,
 2740 Aer he feorh seleth,
 Aldor, on ófre
 Aer he in wille
 Hafelan hýdan ;
 Nis thaet heóru stow !
 Thónon yth-geblond
 Up-astigeth
 Won tó wolenum
 Thónne wind styreth
 Láth-gewedru,
 2750 Oth-thaet lyft drysnath,
 Roderas reótath.
 Nú is se raed gelang
 Eft aet the ánum ;

Eard gyt ne canst,
 Frece stowe
 Thær thú findan miht
 Fela-synnigne secg;
 Sec gif thú dyrre,
 Ic the tha fæhthe
 2760 Feó leánige,
 Eald-gestreónum
 Swá ic áer dyde,
 Wundum golde,
 Gyf thú on wég cymest."

XXXVII.

Thá ic aet thearfe gefraegn
 Theód-cyninges
 Andlangne eorl
 Ellen cythan,
 Craeft and cénthe,
 Swá him gecynde wæs,
 5390 Ne hedde he thaes hafelan,
 Ac seó hand gebarn
 Módiges mannes
 Thær he his mæge healp,
 Thá he thone nith-gæst
 Niothor hwaene slóh;
 Secg on searwum,
 Thaet thaet sweord gedeáf;
 Fáh and faeted,
 Thaet thaet fyr ongan
 5400 Swethrian syththan.
 Thá-gen self cyning
 Geweold his gewitte;
 Wael-seax gebræd,

- Biter and beadu-scearp,
 Thaet he on byrnan waég;
 Forwrat Wedra helm
 Wyrn on middan,
 Feond gefylde,
 Ferh-ellen wræc,
 5410 And hi hyne thá bēgen
 Abroten haefdon,
 Sib-aethelingas,—
 Swylc sceolde secg wesan
 Thegn aet thearfe;—
 Thaet tham theódne wæs
 Sithes sige-hwil,
 Sylfes dædum,
 Woruld-geweorces.
 Thá seó wúnd ongan
 5420 The him se eorth-draca
 Aer geworhte,
 Swélan and swellan;
 He thaet sona onfand,
 Thaet him on breostum
 Beálo-nith weoll,
 Attor on innan.
 Thá se aetheling geóng
 Thaet he bé wealle
 Wis-hycgende
 5430 Gesaét on sesse;
 Seáh on enta geweorc,
 Hú thá stán-bogan
 Stapulum faeste
 Ece eorth-réced
 Innan healde.
 Hyne thá mid handa
 Heóro-dreórigne,
 Theóden mærne,

- Thegn ungeméte til,
 5440 Wine-dryhten his
 Waetere geláfede,
 Hilde-sædne,
 And his hæle on-speón.
 Beówulf mathelode ;
 He ofer benne spræc,
 Wúnde wael-bleáte ;
 Wisse he gearwe
 Thaet he daeg-hwíla
 Gedrogen hæfde,
 5450 Eorþan wynne ;
 Thá wæs eall sceacen
 Dogor-gerimes,
 Death ungeméte neáh :
 “ Nú ic suna mínum
 Syllan wolde
 Guth-gewáedu,
 Thær me gifed swá
 Aenig yrfe-weard
 Aefter wurde,
 5460 Líce gelenge.
 Ic thás leóde heold
 Fiftig wintra ;
 Næs se folc-cýning
 Ymb-sittendra
 Aenig thára,
 The mec guth-winum
 Grétan dorste,
 Egesan teón.
 Ic on earde bád
 5470 Mael-gesceafta,
 Heóld min téla,
 Ne sóhte searo-níthas,
 Ne me swór fela

Atha on unriht ;
 Ic thaes ealles maeg,
 Feorh-bennum seoc,
 Gefean habban,
 Forþam me witan ne thearf
 Wealdend fira

5480 Morthor-beale mæga,

Thonne min sceaceth
 Lif of lice.

Nu þu lungre geong

Hord sceawian

Under hærne stán,

Wigláf leofa !

Nu se wurm licgeth,

Swefeth sære wunde,

Since bereáfod.

5490 Beó nu on ofeste,

Thæt ic ær-wélan,

Gold-æhte, ongite ;

Geære sceawige

Swegel-searo-gimmas,

Thæt ic þý seft mæge

Aefter máthm-wélan

Min alætan

Líf, and leódscipe

Thone ic lange heold."

XLIII.

Him tha gegiredon

Geata leoda

6270 Ad on eorthan,

Unwáclene,

Helm-behongenne,

Hilde-bordum,
 Beorhtum byrnnum,
 Swá he béna wæs.
 Alegdon thá tó-middes
 Mærne theóden
 Haeleth heófende,
 Hláford leófne ;

6280 Ongunnon thá on beorge
 Bael-fýra maest,
 Wigende weccan ;
 Wudu-réc astáh
 Sweart of swic-thóle ;
 Swógende let,
 Wópe bewunden ;
 Wind-blond gelaæg
 Oth-thaet he thá bán-hús
 Gebrocen haefde,

6290 Hat on hrethre ;
 Higum unróte,
 Mód-ceære mændon
 Man-dryhtnes cwealm.

* * *
 * * *
 * * *

Geworhton thá
 Wedra leóda
 Hlaew on lide,
 Se wæs heáh and brád,
 6310 Waeg-lithendum
 Wide tó seónne,
 And betimbredon,
 On tyn dagum,
 Beadu-rófes beácn,
 Branda mærost ;
 Wealle beworhton

- Swá hyt weorthlicost
 Fore-snotre menn
 Findan mihton ;
 6320 Hí on beorg dydon
 Beágas and beorht-siglu,
 Ealle swylce hyrsta
 Swylce on horde áer
 Nith-hydige menn
 Genumen hæfdon ;
 Forleton eorla gestreón
 Eorthan healdan,
 Gold on greóte,
 Thaér hyt nú-gen licgeth
 6330 Ealdum swá unnýt
 Swá hit iú wáes.
 Tha ymbe hláew ridon
 Hilde-deórra
 Aethelinga sceár,
 Ealra twelfa ;
 Woldon ymb-cwethan
 Cyning, mænan,
 Word-gyd wrecan,
 Sylfe sprecan ;
 6340 Eáhtodon eorlscipe,
 And his ellen-weorc
 Duguthum démdon,
 Swá hit gedefe bith
 Thaet man his wine-dryhten
 Wordum hérge,
 Ferhthum freóge,
 Thónne he forth scyle
 Of lic-haman
 Láene weorthan.
 6350 Swá be-gnornodon
 Geáta leóda

Hláford sinne,
 Heorth-geneátas;
 Cwædon thaet he wære
 Wuold-cyninga,
 Manna, mildust,
 And man-ṭhwaerust,
 Leódum lithost,
 And lóf-geórnost!

XIX. THE BATTLE OF MALDON,

AND

DEATH OF THE EALDORMAN BYRHTNOTH.

A FRAGMENT.

... Thá thæer Byrhtnóth ongan
 Beornas trymian,
 Rád and raedde;
 Rincum tæhte
 Hú hí sceoldon standan,
 And ṭhone stéde healdan;
 And bæd thaet hyra randas
 Rihte heoldon
 Faeste mid folmum,
 10 And ne forhtedon ná.
 Thá he hæfde thaet folc
 Faegre getrymed,
 He lihte thá mid leódon,
 Thæer him leófst wæs,
 Thæer he his heorth-werod

Holdost wiste.

Thá stód on staethe,
Stithlice clypode,
Wicinga ar,

- 20 Wordum maelde,
Se on-beót abeád,
Brim-lithendra
Aerende, tó thám eorle
Thaer he on ófre stód :
“ Me sendon tó the
Sae-menn snelle ;
Heton the secgan
Thaet thú móst sendan rathe
Beagas with gebeorge ;
- 30 And eow betere is
Thaet ge thisne gár-raes
Mid gafole forgyldon,
Thonne we swá hearde
Hilde dælon ;
Ne thurfe we us spillan ;
Gif ge spédath tó thám,
We willath with thám golde
Grith faestnian.
Gyf thú thaet geraedest,
- 40 The hér ricost eart,
Thaet thú thine leóda
Lýsan wille,
Syllan sae-mannum,
On hyra sylfra dóm,
Feoh with freóde,
And niman frith aet us,
We willath mid thám sceattum
Us tó scype gangan,
On flót feran,
- 50 And eow frithes healdan.”

- Byrhtnóth mathelode,
 Bord hafenode,
 Wand wacne aesc,
 Wordum maelde,
 Yrre and án-raed,
 Ageáf him andsware :
 " Gehýrst ðú, sáo-lida,
 Hwaet ðis folc secgeth,
 Hi willath eow tó gafole
 60 Gáras syllan,
 Aetternne órd,
 And ealde swurd,
 Þá here-geáte ðe eow
 Aet hilde ne deah.
 Brim-manna bóda,
 Abeód eft ongear,
 Secge ðínum leódum
 Micle láthre spell,
 Þaet hér stynt unforcuth
 70 Eorl mid his werode,
 ðe wile ge-algian
 Ethel ðisne,
 Aethelraedes eard,
 Ealdres mines,
 Folc and foldan ;
 Feallan sceolon
 Háethene aet hilde ;
 Tó heanlic me ðinceth,
 Þaet ge mid úrum sceattum
 80 Tó scype gangon
 Unbefóhtene ;
 Nú ge ðus feor hider
 On úrne earde
 In-becómon,
 Ne sceole ge swá softe

- Sinc gegangan;
 Us sceal órd and ecg
 Aer geséman,
 Grim guth-plega,
 90 Aer we gafol syllon."
 Het þhá bord beran,
 Beornas gangan,
 Þhaet hi on þhám eá-staethe
 Ealle stódon.
 Ne mihte þhaer for waetere
 Werod tó þhám othrum;
 Þhaer cóm flówende
 Flód aester ebban;
 Lucon lagu-streámas.
 100 Tó lang hit him þhúhte,
 Hwáenne hi tógaedere
 Gáras beron.
 Hi þhaer Pantan stream
 Mid prasse bestódon,
 Eást-Seaxena órd,
 And se aesc-here;
 Ne mihte hyra áenig
 Othrum derian,
 Búton hwá þhurh flánes flyht
 110 Fyl gename.
 Se flód út-gewát;
 Þhá flótan stódon geárowe,
 Wicinga fela
 Wiges georne.
 Het þhá haeletha hleo
 Healdan þhá brice
 Wigan wíg-heardne,
 Se wæs háten Wulfstán,
 Cafne mid his cynne,
 120 Þhaet wæs Ceólan sunu,

- The ðhone forman mann
 Mid his francan ofsceát,
 The ðhæc baldlicost
 On ðhá bricge stóp.
 Thæc stódon mid Wulfstáne
 Wigan unforhte,
 Aelfhere and Maccus,
 Móðige twégen;
 Thá noldon aet ðám forða
 130 Fleám gewyrcean,
 Ac hí faestlice
 With ðhá fýnd weredon
 Thá-hwile-ðe hí waepna
 Wealdan móston.
 Thá hí ðæt ongeaton,
 And georne gesawon,
 Thæt hí ðhæc bricg-weardas
 Bitere fundon;
 Ongunnon lytegian
 140 Thá láthe gystas;
 Bædon ðæt hí up-gangan
 Agan móston,
 Ofer ðhone ford faran,
 Féthan lædan.
 Thá se eorl ongan,
 For his ofermóde,
 Alýfan landes tó fela
 Láthere ðeóde;
 Ongean ceallian ðhá,
 150 Ofer cald waeter;—
 Byrthelmes bearn,
 Beornas gehlyston:—
 “Nú eow is gerýmed,
 Gáth recene tó us,
 Guman tó guthe,

God ána wát
 Hwá þháere wael-stowe
 Wealdan móte."

Wódon þhá wael-wulfas,

- 160 For waetere ne murnon,
 Wicinga werod,
 West ofer Pantan,
 Ofer scír waeter,
 Scýldas wáegon,
 Lid-menn tó lande
 Linda báeron,
 Þháer ongean gramum
 Geárowe stódon
 Byrhtnóth mid beornum ;

- 170 He mid bordum het
 Wyrcaþ þhone wí-hagan,
 And þháet werod healdan
 Faeste with feóndum.

Þhá wáes fóht neáh,
 Tír aet getóhte ;
 Wáes seó tid cumen
 Þháet þháer faege menn
 Feallan sceoldon ;
 Þhá wearth hreám ahafen,

- 180 Hremmas wundon,
 Eárn áeses georn,
 Wáes on eorþan cyrm.
 Hí leton þhá of folmum
 Feol-hearde spéru,
 Gegrundene
 Gáras fleógan,
 Bogan wáeron bysige,
 Bord órd onfeng,
 Biter wáes se beadu-raes,
 190 Beornas feollon,

- On gehwaethere hand
 Hyssas lagon ;
 Wúnd wearth Wulfmaér,
 Wael-reste geceás,
 Byrhtnóthes máeg,
 He mid billum wearth,
 His swuster sunu,
 Swithe forheáwen.
 Tháer wearth wicingum
 200 Wither-leán agifen ;
 Gehýrde ic thaet Eádweard
 Anne slóge
 Swithe mid his swurde,
 Swenges ne wyrnde,
 Thaet him aet fótum feoll
 Faege cempa ;
 Thaes him his theóden
 Thanc gesæde,
 Thám búr-thene,
 210 Thaet he byre haefde.
 Swá stemnetton,
 Stith-hugende,
 Hyssas aet hilde,
 Hogodon georne
 Hwá thaer mid órde
 Aerost mihte
 On faegean men
 Feorh gewinnan,
 Wigan mid waepnum :
 220 Wael feol on eorthan ;
 Stódon stéde-faeste ;
 Stihte hí Byrhtnóth ;
 Bæd thaet hyssa gehwylc
 Hogode tó wige,
 The on Dénum wolde

- Dóm gefeohtan.
 Wód þá wiges heard,
 Waepen up-ahóf,
 Bord to gebeorge,
 230 And with þaes beornes stóp;
 Eóde swá án-raed,
 Eorl to þám ceorle,
 Aegþer hyra othrum
 Yfles hogode;
 Sende þá se sae-rinc
 Súthernne gár,
 Þá gewúndod wearth
 Wigena hláford;
 He sceáf þá mid þám scýlde,
 240 Þaet se sceaft to-baerst,
 And þaet spére sprengde
 Þaet hit sprang ongean;
 Gegremod wearth se guth-rinc,
 He mid gáre stang
 Wlancne wicing
 The him þá wúnde forgeáf.
 Fród wæs se fyrd-rinc,
 He let his francan wádan
 Þurh þaes hysses hals;
 250 Hand wisode
 Þaet he on þám faer-sceáthan
 Feorh geraehte,
 Þá he otherne
 Ofstlice sceát,
 Þaet seó byrne to-baerst;
 He wæs on breostum wúnd
 Þurh þá hring-locan;
 Him aet heortan stód
 Aetterne órd.
 260 Se eorl wæs the blithra,

- Hlôh þá módi mann,
 Sæde Metode þanc
 Thaes daeg-weorces,
 The him Drihten forgeáf.
 Forlet þá drenga sum
 Daroth of handa,
 Fleógan of folman,
 Thaet se tó-forth gewát
 Thurh ðone aethelan
 270 Aethelraedes ðegen.
 Him bé healfe stóð
 Hyse unweaxen,
 Cniht on gecampe,
 Se full caſſice
 Braed of þáem beorne
 Blóðigne gár,
 Wulfstánes bearn,
 Wulfmaer se geonga;
 Forlet for-heardne
 280 Faran eft ongear;
 Ord in-gewód,
 Thaet se on eorðan láeg
 The his ðeóden áer
 Thearle geraehte.
 Eóde þá gesyrwed
 Secg to þám eorle,
 He wolde thaes beornes
 Beágas gefeccan,
 Reáf and hringas
 290 And gerenod swurd.
 Þá Byrhtnóth braed
 Bill of scaethe,
 Brád and brún-ecg,
 And on þá byrnan slóh;
 Rathe hine gelette

- Lid-manna sum,
 Thá he thaes eorles
 Earm amyrd;
 Feoll thá tó foldan
 300 Fealo-hilte swurd,
 Ne mihte he gehealdan
 Heardne méce,
 Waepnes wealdan.
 Thá-gyt thaet word gecwaeth
 Hár hilde-rinc;
 Hyssas bylde,
 Bæd gangan forth
 Góde geferan;
 Ne mihte thá on fótum leng
 310 Faeste gestandan;
 He tó heofenum wlát:
 " Gethance the, theóda Waldend,
 Ealra thaera wynna
 The ic on worulde gebád;
 Nú ic áh, milde Meotod,
 Maeste thearfe,
 Thaet thú mínum gáste
 Gódes ge-unne,
 Thaet mín sawul tó the
 320 Sithian móte,
 On thín geweald,
 Theóden engla,
 Mit frithe ferian;
 Ic eom frimdi tó the
 Thaet hí hell-sceáthan
 Hynan ne móton!"
 Thá hine heowon
 Hæthene scealcas,
 And bēgen thá beornas
 330 The him big-stódon;

Aelfnóth and Wulfmaer bēgen
 Lāgon ȝhá on-emn
 Hyra freán,
 Feorh gesealdon.

- Hi bugon ȝhá fram beaduwe
 The ȝhaer beón noldon ;
 ȝhaer wearth Oddan bearn
 Aerest on fleáme,
 Gódríc, fram guthe,
 340 And ȝhone gódan forlet,
 The him manigne oft
 Meár gesealde ;
 He gehleop ȝhone eóh,
 The áhte his hláford,
 On ȝhám geraedum,
 The hit riht ne wæs,
 And his bróthru mid him,
 Bégen aerdon,
 Gódrinc and Gódrig,
 350 Guthe ne gýmdon,
 Ac wendon fram ȝham wíge,
 And ȝhone wudu sóhton,
 Flugon on ȝhaet faesten,
 And hyra feore burgon,
 And manna má ȝhonne
 Hit aenig maeth wære,
 Gif hí ȝhá géarnunga
 Ealle gemundon,
 The he him tó duguthe
 360 Gedón haefde,
 Swá him Offa on-daeg
 Aer asaede,
 On ȝhám methel-stéde,
 ȝhá he gemót haefde,
 ȝhaet ȝhaer módlice

Manige spræcon,
 The eft aet thaere hilde
 Thólian noldon.

Thá wearth afeallen

370 Thaes folces ealdor,
 Aethelraedes eorl;
 Ealle gesawon,
 Heorth-geneátas,
 Thaet hyra hearra lág.
 Thá thaer wendon forth
 Wlance thegenas,
 Unearge menn,
 Efston georne;
 Hí woldon thá ealle

380 Other twéga,
 Líf forlætan,
 Oththe leófne gewrecan.

Swá hí bylde forth
 Bearn Aelfrices,
 Wíga wintrum geong,
 Wordum maelde,
 Aelfwine; thá cwaéth he:

“ On ellen-spraece gemuna
 Thá maelu the we oft

390 Aet meóda spræcon,
 Thónne we on bence
 Beót ahófon,
 Haeleth on healle,
 Ymbe heard gewin;
 Nú maeg cunnian
 Hwá céne sý.
 Ic wille míne aethelo
 Eallum gecythan,
 Thaet ic wæs on Myrcon

400 Micles cynnes,

Wæs mín ealda-faeder
 Ealhelm hāten,
 Wís ealdorman,
 Woruld-gesaelig.
 Ne sceolon me on þāære theóde
 Thegenas aet-witan,
 Thaet ic of þisse fyrde
 Feran wille,
 Eard gesecan,

- 410 Nú mín ealdor licgeth
 Forheáwen aet hilde:
 Me is thaet hearma maest,
 He wæs aegþer mín maæg
 And mín hláford."

Thá he forth-eóde,
 Fæhthe gemunde,
 Thaet he mid órde
 Anne gersæhte
 Flótan on þám folce,

- 420 Thaet se on foldan láeg,
 Forthwegen mid his waepne.

Ongan thá winas manian,
 Frýnd and geferan,
 Thaet hí forth-eódon,
 Offa, gemaelde,
 Aesc-holt asceóc:

"Hwaet! þhú, Aelfwine, hafast

Ealle gemanode,
 Thegenas tó thearfe;

- 430 Nú úre theóden lith,
 Eorl on eorthan,
 Us is eallum thearf,
 Thaet úre aeghwylc
 Othere bylde
 Wígan tó wíge,

Thá-hwile-~~the~~ he waepen mæge
 Habban and healdan,
 Heardne méce,
 Gár and gód swurd.

- 440 Us Gódríc hæfth,
 Earh Oddan bearn,
 Ealle beswicene.
 Wénde ~~þa~~es for-mani mann,
 Thá he on mearc rád,
 On wlanca ~~þ~~ám wíge,
 Thæt wære hit úre hláford;
 Forþán wearh hér on felda
 Folc to-twaemed,
 Scýld-burh to-brocen;

- 450 Abreóthe his angin,
 Thæt he hér swá manigne
 Mann aflymde!"

Leófsunu gemaelde,
 And his linde ahóf,
 Bord tó gebeorge,
 He ~~þ~~ám beorne oncwæth :

" Ic ~~þ~~æt geháte,
 Thæt ic heónon nelle
 Fleón fótes trym,

- 460 Ac wille furthor gán,
 Wrecan on gewinne
 Míne wine-drihten.
 Ne ~~þ~~urfon me ymbe Stúr-mére
 Stédefaeste haeleth
 Wordum aet-witan,
 Nú mín wine gecrang,
 Thæt ic hláfordleás
 Hám sithie,
 Wende fram wíge,
 470 Ac me sceal waepen niman,

Ord and íren."

He full ýrre wód,
Feáht faestlice,
Fleám he forhogode.
Dunnere thá cwaéth,
Daroth acwehte,
Unorne ceorl,
Ofer eall clypode,
Báed thæt beorna gehwylc

480 Byrhtnóth wráece :

"Ne maeg ná wandian
Se-the wrecan thenceth
Freán on folce,
Ne for feore murnan."

Thá hí forth-eódon,
Feores hí ne róhton ;
Ongunnon thá hired-menn
Heardlice feóhtan,
Grame gár-berende,

490 And God báedon

Thæt hí móston gewrecan
Hyra wine-drihten,
And on hyra feóndum
Fyl gewyrcean.

Him se gysel ongan
Geornlice fylstan.
He wáes on North-Hymbron
Heardes cynnes,
Ecgláfes bearn ;

500 Him wáes Aescferhth nama.

He ne wandode ná
Aet thám wig-plegan,
Ac he fysde forth
Flán genéhe ;
Hwílon he on bord sceát,

Hwilon beorn tæesde ;
 Aefre ymbe stúnde he sealde
 Sume wúnde,
 Thá-hwile-ṭhe he waepna

510 Wealdan móste.

Thá-gyt on órde stód
 Eádweard se langa,
 Geáro and geornful ;
 Gylp-wordum spræc,
 Thæt he nolde fleógan
 Fót-mæel landes,
 Ofer bæc bugan,
 Thá his betera læg.

520 And with thá beornas feáht,

Oth-thæt he his sinc-gyfan
 On thám sæc-mannum
 Wurthlice wraec,
 Aer he on wæle læge.
 Swá dyde Aethric,
 Aethel gefera,
 Fus and forthgeorn,
 Feáht eornoste,
 Sibyrhtes bróthor,

530 And swithe manig other ;

Clufon céllod bord ;
 Céne hí weredon ;
 Baerst bordes lærig,
 And seó byrne sang
 Grýre leóth sum.

Thá aet guthe slóh
 Offa thone sæc-lidan,
 Thæt he on eorthan feoll,
 And tháer Gaddes mæg

540 Grund gesóhte

- Rathe wearth aet hilde
 Offa forheáwen ;
 He haefde ðheáh geforthod
 ðæt he his freán gehet,
 Swá he beótode aer
 With his beáh-gifan,
 ðæt hí sceoldon bégén
 On burh ridan,
 Hále tó háme,
 550 Oththe on here cringan,
 On wael-stowe,
 Wúndum sweltan.
 He læg ðegenlice,
 ðeódne gehende.
 ðá wearth borda gebráeo ;
 Brim-menn wódon,
 Guthe gegremode ;
 Gár oft ðurh-wód
 Faeges feorh-hús.
 560 Forth ðá eóde Wistán,
 ðurstánes sunu,
 With ðás secgas feáht ;
 He wæs on gethrang
 Hyra ðreóra bána,
 Aer him Wíglindes bearn
 On ðám waele láege.
 ðæs wæs stith gemót ;
 Stódon faeste,
 Wígan on gewinne ;
 570 Wígende crungon.
 Wúndum wérige ;
 Wael feoll on eorthan.
 Oswald and Ealdwald,
 Ealle hwíle,
 Bégen gebróðru,

- Beornas trymedon,
 Hyra wine-maegas;
 Wordon bædon,
 Thaet hi thaer aet thearfe
 680 Thólian sceoldon,
 Unwáclice
 Waepna neótan.
 Byrhtwald mathelode,
 Bord hafenode,
 Se wæs eald geneát,
 Aesc acwehte,
 He full baldlice
 Beornas lærde:
 "Hige sceal the heardra,
 590 Heorte the cénre,
 Mót sceal the máre,
 The úre maegen lytlath.
 Hér lith úre ealdor,
 Eall forheáwen,
 Gód, on greóte;
 A maeg gnornian,
 Se-the nú, fram thissum wíg-plegan,
 Wendan thenceth.
 Ic eom fród freores;
 600 Fram ic ne wille,
 Ac ic me be-healfe
 Mínum hláforde,
 Bé swá leófan men,
 Licgan thence."
 Swá hi Aethelgáres bearn
 Ealle bylde,
 Gódríc tó guthe:
 Oft he gár forlet,
 Wael-spére windan,
 610 On the wicingas:

Swá he on thám folce
 Fyrnest eóde ;
 Heow and hynde,
 Oth-thaet he on hilde gecrang.
 Náes thaet ná se Gódríc
 The thám guthe forbeáh,——
 * * * *

XX. JUDITH.

A FRAGMENT.

X.

Hie thá tó thám symble
 Sittan eódon,
 Wlance tó wín-gedrince,
 Ealle his weá-gesithas,
 Bealde byrn-wigende.
 Tháer waéron bollan steápe
 Borene aefter bencum gelóme,
 Swylce eác búnan and orcas
 Fulle flet-sittendum ;
 10 Hie thaet faege thegon,
 Rófe rond-wigende,
 Theáh thaes se rica ne wénde,
 Egesful eorla dryhten.
 Thá wearth Holófernus,
 Gold-wine gumena,
 On gyst-sélum ;
 Hlóh and hlydde,
 Hlynede and dynede,

- Țhaet mihton fira bearn
 20 Feorran gehýran,
 Hú se stith-móda
 Styrnde and gylede ;
 Módig and médu-gál
 Manode geneáhhe -
 Benc-sittende,
 Țhaet hí gebaærdon wel.
 Swá se inwidda,
 Ofer ealne daeg,
 Dryht-guman sine
 30 Drencte mid wine,
 Swith-mód since brýtta,
 Oth-Țhaet hie on swiman lagon ;
 Ofer-drencte his duguthe ealle,
 Swylce hie wæron deathe geslegene,
 Agótene góda gehwylces.
 Swá het se gumena aldor
 Fylgan flet-sittendum,
 Oth-Țhaet fira bearnum
 Neáh-læhte niht seó ȥhystre.
 40 Het ȥhá nítha geblonden
 ȥhá eádigan maegth
 Ofstum fetigan
 Tó his bed-reste,
 Beágum gehlæste,
 Hringum gehrodene.
 Hie hrathe fremmedon,
 Ambýht-scealcas,
 Swá him heora ealdor bebeád,
 Byrn-wígena brego ;
 50 Bearhtme stópon
 Tó ȥhám gyst-erne,
 ȥhæser hí Iúdithe
 Fundon, ferhth-gleáwe,

- And þá frómlice
 Lind-wigende
 Lædan ongunnon
 Þá torhtan maegth
 Tó træfe þám heán,
 Þáær se rica hyne
 60 Reste on-symbel
 Nihtes innē,
 Nergende láth,
 Holófernus.
 Þáær wæs eall-gylden
 Fleóh-net faeger,
 And ymbe þaes folc-togan
 Bed ahongen,
 Þæt se beálo-fulla
 Mihte wlitan þurh,
 70 Wigena baldor,
 On aeghwylcne,
 The þáær-inne cóm,
 Haeletha bearna,
 And on hyne nænig
 Manna cynnes,
 Nymþe se módiga hwaene
 Níthe-rófra
 Him the neár het,
 Rinca tó rúne, gegangan.
 80 Hie þá on reste gebróhton
 Snude þá snoteran idese;
 Eódon þá sterced-ferhthe haeleth,
 Heora hearran cythan,
 Þæt wæs seó hálige meowle
 Gebróht on his búr-getelde.
 Þá wearth se brema on móde
 Blíthe, burga ealdor,
 Thóhte þá beorhtan idese

Mid wíðle and mid womme besmitan,

- 90 Ne wolde ȝaet wuldres Déma
 Gethāfian, ȝhrymmes Hyrde,
 Ac he him ȝaes ȝinges gestýrde,
 Dryhten, dugutha Waldend.

Gewát ȝá se deofulcunda,
 Gál-ferhth gumena ȝhreate,
 Beálo-full, his beddes neósan,
 Ȥhaer he sceolde his bláed forleósan,
 Aedre binnon áne nihte;
 Haefde ȝá his ende gebidenne,

- 100 On eorþan unswaeslicne,
 Swylcne he áer aefter-worhte,
 Ȥhearl-mód ȝheóden gumena,
 Ȥhendā he on ȝisse worulde
 Wunode under wolcna hrófe.
 Gefeoall ȝá wíne swá druncen
 Se rica on his reste middan,
 Swá he nyste raeda nánne
 On gewit-locan:
 Wigende stópon

- 110 Ut of ȝhām inne
 Ofstum miclum,
 Weras wín-saéde,
 Ȥhe ȝhone waer-logan,
 Láthne leód-hátan,
 Laeddōn tō bedde,
 Nehstan siþe.

Ȥá wáes Nergendes
 Ȥheowen ȝhrymful,
 Ȥhearle gemyndig

- 120 Hú heó ȝhone átolan
 Eáthost mihte
 Ealdre beniman,
 Aer se unsýfra

- Wom-full onwóce ;
 Genam thá wunden-locc,
 Scyppendes mægth,
 Scearpne méce,
 Scúrum heardne,
 And of sceáthe abraed
 130 Swithran folme ;
 Ongan thá swegles Weard
 Bé naman nemnan,
 Nergend ealra
 Woruld-búendra,
 And thaet word acwáeth :
 " Ic the, frymtha God,
 And Frófre Gæst,
 Bearn Al-waldan,
 Biddan wille
 140 Mildse thínre
 Me thearfendre,
 Thrynesse Thrym.
 Thearle ys me nú-thá
 Heorte onhæted,
 And hige geomor swythe,
 Mid sorgum gedrefed ;
 Forgyf me, swegles Ealdor,
 Sigor and sóthne geleáfan,
 Thaet ic mid thissum swyrde móte
 150 Geheáwan thisne morthres brýttan ;
 Ge-unne me mínra gesynta,
 Thearl-mód Theóden gumena :
 Náhte ic thínre naefre
 Miltse thá máran thearfe :
 Gewrec nú, mihtig Dryhten,
 Torht-mód tíres Brýtta,
 Thaet me ys thus torn on móde,
 Héte on hrethre mínum."

- Hí ȝá se hehsta Déma
 160 Aedre mid ellne onbryrde,
 Swá he déth ána gehwylcne
 Hér búendra ȝe hyne
 Him tó helpe seceth
 Mid raede and mid rihte geleáfan.
 ȝá wearth hyre rúme on móde,
 Háligre, hýht geniwod ;
 Genám ȝá ȝhone háethenan mannan
 Faeste bé feaxe sinum,
 Teáh hyne folmum,
 170 With hyre weard besmorlice,
 And ȝhone beálo-fullan
 Listum alede,
 Láthne mannan,
 Swá heó ȝaes unláedan
 Eáthost mihte
 Wel gewealdan.
 Slóh ȝá wunden-locc
 ȝhone feónd-sceáthan
 Fágum méce,
 180 Héte ȝancolne,
 ȝaet heó healfne forceárf
 ȝhone sweoran him,
 ȝaet he on swiman láeg,
 Druncen and dolh-wúnd.
 Náes ȝá dead ȝá-gyt,
 Ealles orsawle ;
 Slóh ȝá eornoste
 Ides ellen-róf,
 Othre sithe,
 190 ȝhone háethenan húnd,
 ȝaet him ȝaet heáfod wand
 Forth on ȝá flóre.
 Láeg se fúla leáp

- Gesne be-aeftan,
 Gæst ellor hwearf,
 Under neowelnes,
 And ȝæŕ genytherad wæs,
 Susle gesæled,
 Syththan aefre,
 200 Wyrnum bewunden,
 Witum gebunden
 Hearde gehæfted,
 In helle bryne,
 Aefter hin-sithe ;
 Ne ȝearf he hópian nó,
 Țystrum for-ȝylmed,
 Țæt he ȝónan móte,
 Of ȝám wyrm-séle,
 Ac ȝæŕ wunian sceal,
 210 Awa tó aldre,
 Bútan ende forth,
 In ȝám heolstran háme,
 Hýht-wynna léas.

 XI.

- Haefde ȝá gefóhten
 For-mærne blæd
 Iúðith aet guthe,
 Swá hyre God uthe,
 Swegles Ealdor,
 Țhe hyre sigores onleáh.
 220 Țhá seó snotere maegth
 Snude gebróhte
 Țhaes here-waéthan.
 Heáfod swá blódig,
 On ȝám faetelse,

The hyre fore-genga,
 Blac-hleór ides,
 Hyra bégea nést,
 Theáwum geþungen,
 Thider onlaedde,

230 And hit thá swá heolfrig
 Hyre on hand ageáf,
 Hige þancolre,
 Hám tó beranne,
 Iúðith gingran sínre.
 Eódon thá gegnum thánonne
 Thá idesa bá,
 Ellen-thriste,
 Oth-thaet hie becómon,
 Collen-ferhthe,

240 Eád-hréthige maegth,
 Ut of thám herge,
 Thaet hie sweotollice
 Geseón mihton
 Tháere wlitigan byrig
 Weallas blican,
 Bethúliam.
 Hie thá beáh-brodene,
 Féthe-láste
 Forth onetton,

250 Oth hie glaed-móde
 Gegán haefdon
 Tó thám weall-geáte.
 Wigende sáeton,
 Weras waeccende
 Wearde heoldon
 In thám faestenne,
 Swá thám folce aer
 Geomor-módum
 Iúðith bebeád,

- 260 Searo-ṭhancol maegth,
 Ṭhá heó on sith gewát,
 Ides ellen-róf.
 Wæes ṭhá eft cumen
 Leóf tó leódum,
 And ṭhá lungre het,
 Gleáw-hydig wif,
 Gumena sumne,
 Of ṭháere ginnan byrig,
 Hyre tó-geanes gán,
 270 And hí ófostlice
 In-forlætan
 Ṭhurh ṭhaes wealles geát,
 And ṭhaet word acwæth
 Tó ṭhám sige-folce :
 “ Ic eow secgan maeg
 Ṭhanc-wyrthe ṭhing,
 Ṭhaet ge ne ṭhyrfon leng.
 Murnan on móde ;
 Ṭhaet eow ys Metod blithe,
 280 Cyninga Wuldor,
 Ṭhaet gecythed wearth,
 Geond woruld wíde ;
 Ṭhaet eow ys wuldor-bláed
 Torhtlic tóweard,
 And tír gifed
 Ṭhára lætha
 Ṭhe ge lange drugon.”
 Ṭhá wurdon blithe
 Burh-sittende,
 290 Syththan hí gehýrdon
 Hú seó hálige spræc
 Ofer heáhne weall.
 Here wæes on lustum ;
 With ṭhaes faesten-geátes

- Folc onette,
 Weras, wif, sámod,
 Wornum and heápum,
 Threatum and thrymmum,
 Thrungon and urnon
 300 Ongean thá Theódnes maegth,
 Thúsend-maelum,
 Ealde ge geonge.
 Aeghwylcum wearth
 Men on thære médo-byrig
 Mód aréted,
 Syththan hie ongeaton
 Thaet wæs Júðith cumen
 Eft tó ethle,
 And thá ofostlice
 310 Hie mid-eáthmódum
 In-forleton.
 Thá seó gleáwe het,
 Golde gefraetewod,
 Hyre thinnenne
 Thancol-móde,
 Thaes here-waethan
 Heáfod onwrithan,
 And hyt tó behthe
 Blódig aet-ýwan
 320 Thám burh-leódum,
 Hú hyre aet beaduwe gespeów.
 Spráec thá seó aethele
 Tó eallum thám folce :
 "Hér ge magon sweetole,
 Sige-rófe haeleth,
 Leóda raeswan,
 On thaes láthestan
 Haethenes heatho-rinces
 Heáfod stárian,

- 330 Holófernus
 Unlifigendes,
 The us manna maest
 Morthra gefremmede,
 Sárra sorga,
 And swithor gyt
 Ycan wolde,
 Ac him ne uthe God
 Lengran lifes,
 Thaet he mid laéthum
 340 Us églan móste.
 Ic him ealdor oth-þrang
 Thurh Godes fultum.
 Nú ic gumena gehwaene
 Thissa burh-leóda
 Biddan wille,
 Rand-wigendra,
 Thaet ge recene eow
 Fyson to gefeóhte.
 Syththan frymtha God,
 350 Aerfaest Cyning,
 Eástan sende
 Leohtne leóman,
 Berath linde forth,
 Bord for breostum,
 And byrn-hamas,
 Scíre helmas,
 In sceáthena gemang,
 Fyllan folc-togan
 Fágum swyrdum,
 360 Faege frum-gáras :
 Fýnd syndon eowere
 Gedémede to deathe,
 And ge dóm ágon,
 Tír aet tóhtan,

Swá eow getácnod hafath
 Mihtig Dryhten
 Th̃urh mine hand."

Thá wearth snelra werod
 Snude gegeárewod,

370 Cénra tó campe.
 Stópon cyne-rófe
 Secgas and gesithas,
 Bæron th̃úfas,
 Fóron tó gefeóhte
 Forth on gerihte
 Haeleth under helmum,
 Of th̃ære háligran byrig,
 On th̃aet daeg-red sylf.
 Dynedon scýldas,

380 Hlúde hlummon ;
 Th̃aes se hlanca gefeáh
 Wulf in walde,
 And se wanna hrefn,
 Wael-gífre fugel,
 Wéstene bēgen,
 Th̃aet him thá th̃eód-guman
 Th̃óhton tilian
 Fylle on fægum ;
 Ac him fleáh on láste

390 Eárn aetes georn,
 Urig fethera ;
 Salowig pada
 Sang hilde-leóth,
 Hyrned-nebba.
 Stópon heatho-rincas,
 Beornas tó beadowe,
 Bordum betheáhte,
 Hwealfum lindum,
 Thá-th̃e hwile aer

- 400 Ell-*theódigra*
 Aet-wit *thóledon*,
 Háethenra hosp.
 Him *thæt* hearde wearth,
 Aet *thám* aesc-plegan,
 Eallum forgolden,
 Assyrium,
 Syththan Ebréas,
 Under guth-fánum,
 Gegán haefdon
- 410 *Tó thám* fyrd-wicum.
 Hie *thá* frómlice
 Leton forth fleógan
 Flána scúras,
 Hilde-naedran,
 Of horn-bogan,
 Straélas stéde-hearde;
 Styrmdon hlúde,
 Grame guth-frecan;
 Gáras sendon
- 420 In heardra gemang;
 Haeleth wáeron ýrre,
 Land-búende,
 Láthum cynne;
 Stópon styren-móde,
 Sterced-ferhthe;
 Wrehton unsofte
 Eald-genithlan,
 Médo-wérige;
 Mundum brugdon
- 430 Scealcas of sceáthum
 Scír-mæled-swyrð,
 Ecgum gecoste;
 Slógon eornoste
 Assyria

Orét-maecgas,
 Nith-hygende;
 Nánne ne spáredon
 Thaes here-folces,
 Heáhne ne ricne,
 440 Cwicra manna,
 The hie ofercuman mihton.

XII.

Swá tha mágo-þegnas,
 On tha morgen-tid,
 Ehton ell-þeóða
 Ealle þrage,
 Oth-þaet ongeaton
 Tha-þe grame waéron,
 Thaes here-folces
 Heáfod-weardas,
 450 Thaet him swyrd-geswing
 Swithlic eowdon
 Weras Ebreisce.
 Hie wordum thaet
 Tham yldestan
 Ealdor-þegnum
 Cythan eodon,
 Wrehton cumbol-wigan,
 And him forhtlice
 Faer spell bodedon,
 460 Médo-wérigum,
 Morgen-collan,
 Atolne ecg-plegan.
 Tha ic aedre gefraegn
 Slege-faege haeleth
 Slaepe to-bredon,

- And with þ̃haes beálo-fullan
 Búr-geteldes
 Weras forth
 Hwearfum þ̃hrungon,
 470 Holófernus ;
 Hogedon ánunga
 Hyra hláforde
 Hilde bódian,
 Aerþhón-þ̃he him se egesa
 On-ufan sáete,
 Maegen Ebréa.
 Mynton ealle
 Þ̃haet se beorna brego,
 And seó beorhte maegth,
 480 In þ̃hám wlítigan traefe
 Wáeron aetsomne,
 Iúdith seó aethele,
 And se gál-móda.
 Eges-full and afor,
 Náes, þ̃heáh, eorla nán,
 Þ̃he þ̃hone wígend
 Aweccan dorste,
 Oththe gecunnian
 Hú þ̃hám cumbol-wígan
 490 With þ̃há hálgan maegth
 Haefde geworden,
 Metodes meowlan.
 Maegen neáhláehte,
 Folc Ebréa,
 Fúhton þ̃hearle,
 Heardum heóru-waepnum,
 Haefte guldon
 Hyra fyrrn-geflitu,
 Fágum swyrdum
 500 Ealle aef-þ̃hancas.

- Assyria wearth,
 On ðám daeg-weorce,
 Dóm geswithrod,
 Baelc forbíged.
 Beornas stódon
 Ymbe hyra ðeódnes tráf,
 ðearle gebylde,
 Sweorcend-ferhthe.
 Hí ðá sámod ealle
 510 Ongunnon cohhetan,
 Cyrman hlúde,
 And gristbitian,
 Góde orfeorme,
 Mid tóthon torn ðóligende.
 ðá wæs hyra tíres aet ende,
 Eádes and ellen-dáeda;
 Hogedon ðá eorlas
 Aweccan hire wine-dryhten;
 Him wiht ne speów.
 520 ðá wearth sith and láte
 Sum tó ðám árod,
 ðára beado-rinca,
 ðaet he in ðaet búr-geteld
 Níth-heard nethde,
 Swá hyne nýd fordráf:
 Funde ðá on bedde
 Blácne licgan
 His gold-gyfan,
 Gaestes gesne
 530 Lifes belidenne.
 He ðá lungre gefeoll,
 Freórig tó foldan,
 Ongan his feax teran,
 Hreóh on móde,
 And his hraegl sámod,

And thaet word acwæth
 Tó thám wigendum,
 The thaer unróte
 Ute wæron :

540 " Hér ys geswutelod
 Ure-sylfra forwyrd,
 Tóweard getácnod,
 Thaet thaere tide
 Ys mid nithum
 Neáh gethrungen,
 The we sculon lósian sámod,
 Aet saecce forweorthan ;
 Hér lith swyrde geheáwen,
 Beheáfdod healdend úre."

550 " Hí thá hreówig-móde
 Wurpon hyra waepnu of-dúne,
 Gewitan him wérig-ferhthe,
 On fleám sceacan.
 Him man feáht on-láste
 Maegen-eácen folc,
 Oth se maesta dáel
 Thaés herges láeg
 Hilde gesaéged,
 On thám sige-wonge,

560 Swyrdum geheáwen,
 Wulfum tó willan,
 And eác wael-gífrum
 Fuglum tó frófre.
 Flugon thá-the lifdon
 Láthra linde ;
 Him on-láste fór
 Sweet Ebréa,
 Sigore geweorthod,
 Dóme gedysrod.
 570 Him feng Dryhten God

- Faegre on fultum,
 Freá Aelmihtig.
 Hí t̃há frómlice,
 Fágum swyrdum,
 Haeleth hige-rófe,
 Here-path worhton,
 T̃thurh láthra gemang;
 Linde heowon,
 Scýld-burh scaéron,
 580 Sceótende wáeron,
 Guthe gegremede,
 Guman Ebreisce,
 T̃hegnas on t̃há tíd
 T̃hearle gelyste
 Gár-gewinnes.
 T̃háer on greót gefeoll
 Se hyhsta daél
 Heáfod-gerímes,
 Assyria
 590 Ealdor-duguthe,
 Láthan cynnes;
 Lyt-hwon becóm
 Cwicra tó cyththe;
 Cyrdon cyne-rófe,
 Wígende on wither-trod,
 Wael-scell on innan,
 Reócende hraew.
 Rúm wáes tó nimanne
 Land-búendum
 600 On t̃thám látheston,
 Hyra eald-feóndum,
 Unlifigendum,
 Heólfrið here-reáf,
 Hyrsta scýne, bord
 And brád-swyrð,

- Brúne helmas,
 Dýre máthmas.
 Haefdon dómlice,
 On thám folc-stéde,
 610 Fýnd oferwunnen,
 Ethel-weardas,
 Eald-héttende
 Swyrdum aswefede ;
 Hie on swáthe reston,
 Thá-þe him tó life
 Láthoste wáeron
 Cwicra cynna.
 Thá seó cneoris eall,
 Maegtha máerost,
 620 Anes monthes fyrst,
 Wlanc wunden-locc,
 Wagon and laeddon
 Tó thære beorhtan byrig,
 Bethúliam,
 Helmas and hup-seax,
 Here-byrnan,
 Guth-sceorp gumena
 Golde gefraetewod,
 Máerra máthma
 630 Thonne mann áenig
 Asecgan maege
 Searo-thancolra ;
 Eall thaet thá theód-guman
 Thrymme ge-eódon,
 Céne under cumblum,
 And camp-wige,
 Thurh Iúdithe
 Gleáwe láre,
 Maegth módigre.
 640 Hí tó méde hyre,

- Of þām sith-faete,
 Sylfre bróhton
 Eorlas aesc-rófe,
 Holófernus
 Swyrd and swátigne helm,
 Swylce-eác síde byrnan
 Gerenode reáðum golde,
 And eall þæt se rinca baldor
 Swith-móð sinces áhte,
 650 Oththe sundor-yrfes,
 Beága and beorhtra máthma ;
 Hí þæt þære beorhtan idese
 Ageáfon, geáro-þancolre.
 Ealles þæs Iúðith sægde
 Wuldor-weroda Dryhtne,
 The hyre weorth-mynde geáf,
 Mæerthe on moldan rice,
 Swylce-eác méde on heofonum,
 Sigor-leán in swegles wuldre,
 560 Thaes-the heó áhte sóthne geleáfan
 Tó þām Aelmihtigan ;
 Huru aet þām ende ne tweóde
 Thaes léanes the heó lange gýrnde.
 Thaes sý þām leófan Dryhtne
 Wuldor tó wídon aldre,
 The gesceóp wind and lyfte,
 Roderas and rúme grundas,
 Swylce-eác réthe streámas,
 And swegles dreámas,
 670 Thurh his-sylfes mildse !

XXI. THE SCOP'S EXCURSION.

- Widsith `matholade,
 Word-hord onleác,
 Se-þe maest mette
 Mæertha ofer eorthan,
 Folca geond-færde ;
 Oft he flette getháh
 Mynelicne máthm ;
 Him fram Myrgingum
 Aethele onwócon ;
 10 He mid Ealhilde,
 Fælre freothu-webban,
 Forman sithe,
 Hréth-cyninges
 Hám gesóhte,
 Eástan of Angle,
 Eormanrices,
 Wrathes waer-logan ;
 Ongan thá worn sprecañ :
 " Fela ic manna gefraegn
 20 Mægthum wealdan ;—
 Sceal theódna gehwile
 Theawum lifian,
 Eorl aefter othrum
 Ethle raedan,
 Se-þe his theóden-stóle
 Getheón wile,—
 Thára waes Hwála
 Hwile selast,
 And Alexandréas

- 30 Ealra ricost
 Manna cynnes,
 And he maest geþáh,
 Thára the ic ofer foldan
 Gefraegn haebbe.
 Aetla weold Hunum,
 Eormanric Gotum,
 Becca Baningum,
 Burgendum Gifica ;
 Cáser weold Creácum,
 40 And Caélic Finnum,
 Hagena Holmricum,
 And Henden Glommum ;
 Witta weold Swaéfum,
 Wáda Haelsingum,
 Meáca Myrgingum,
 Mearchealf Hundingum ;
 Theódric weold Francum,
 Thýle Roundingum,
 Breoca Brondingum,
 50 Billing Wernum ;
 Oswine weold Eówum,
 And Ytum Gefwulf,
 Fin, Folcwalding,
 Frésna cynne ;
 Sigehere lengest
 Sæe-Denum weold,
 Hnaef Hocingum,
 Helm Wulfingum,
 Wald Woingum,
 60 Wód Thýringum,
 Saeferhth Sycgum,
 Sweóm Ongentheow,
 Sceafthere Ymbrum,
 Sceáfa Langbeardum,

- Hun Haetwerum,
 And Holen Wrosnum ;
 Hringweald wæs hāten
 Here-farena cyning ;
 Offa weold Angle,
 70 Alewih Denum,—
 Se wæs thāra manna
 Mōd-gāst ealra ;
 Nō hwaethre he ofer Offan
 Eorlscipe fremmede,
 Ac Offa geslōh,
 Aerest manna,
 Cniht-wesende,
 Cyne-rica maest ;
 Nāenig efen-eald him
 80 Eorlscipe mārān
 Aefnde on orette ;
 Ane sweorde
 Mearce gemaerde
 With Myrgingum
 Bī Fīfel-dore :
 Heoldon forth-siththan
 Engle and Swāefe
 Swā hit Offa geslōh.—
 Hrōthwulf and Hrōthgār
 90 Heoldon lengest
 Sibbe aet-somne,
 Suhtor-faedran,
 Siththan hī forwraecon
 Wicinga cyn,
 And Ingeldes
 Ord forbigdon,
 Forheowon aet Heorote
 Heatho-beardna thrym.
 Swā ic geond-faerde fela

- 100 Fremdra landa,
 Geond ginne grund;
 Gódes and yfles
 Thaer ic cunnode,
 Cnosles bedæled,
 Freó-mægum feor,
 Folgathe wide:
 Forþhón ic maeg singan
 And secgan spell,
 Mænan fore mengo
- 110 In meódu-healle,
 Hú me cyne-góde
 Cystum dohton.
 Ic wæs mid Hunum,
 And mid Hréth-Gotum,
 Mid Sweóm, and mid Geátum,
 And mid Súth-Dénun;
 Mid Wendlum ic wæs, and mid Waernum,
 And mid Wicingum;
 Mid Gefthum ic wæs, and mid Winedum,
- 120 And mid Geflegum;
 Mid Englum ic wæs, and mid Swaéfum,
 And mid Aenenum;
 Mid Seaxum ic wæs, and mid Sycgum,
 And mid Sweord-werum;
 Mid Hronum ic wæs, and mid Deanum,
 And mid Heatho-Reámum;
 Mid Thyringum ic wæs,
 And mid Throwendum,
 And mid Burgendum;
- 130 Thaer ic beáh getháh:
 Me thaer Guthhere forgeáf
 Glaedlicne máthm
 Sanges tó leáne:
 Náes thaet sáene cyning!—

- Mid Francum ic wæs, and mid Frisum,
 And mid Frumtingum ;
 Mid Rugum ic wæs, and mid Glommum,
 And mid Rúm-Wealum ;
 Swylce ic wæs on Eatule
 140 Mid Aelfwine,
 Se hæfde man-cynnes,
 Mine gefraege,
 Leohteste hand
 Lófes tó wyrçanne,
 Heortan unhnéáweste
 Hringa gedáles ;
 Beorhtra beága,
 Bearn Eádwines.—
 Mid Sercingum ic wæs,
 150 And mid Seringum,
 Mid Creácum ic wæs, and mid Finnum,
 And mid Cásere,
 Se-~~the~~ wyn-burga
 Geweald áhte,
 Wélena and wilna,
 And Weala ríces.—
 Mid Scotum ic wæs, and mid Peohtum
 And mid Scride-Finnum ;
 Mid Lidwicingum ic wæs, and mid Leónum,
 160 And mid Langbeardum ;
 Mid Haethnum ic wæs, and mid Haelethum,
 And mid Hundingum ;
 Mid Isráhelum ic wæs,
 And mid Ex-Syringum,
 Mid Ebréum, and mid Indéum,
 And mid Egyptum ;
 Mid Moïdum ic wæs, and mid Persum
 And mid Myrgingum,
 And Mofdingum,

- 170 And Ongen-Myrgingum ;
 Mid Amot-hingum
 Ic wæs, and mid Eást-Thýringum,
 And mid Eólum,
 And mid Istum, and mid Idumingum.
 And ic wæs mid Eormanrice ;
 Ealle thrage,
 Thaer me Gotena cyning
 Góde dohte,
 Se me beáh forgeáf,
- 180 Burh-warena fruma,
 On tham six hund wæs
 Smaetes goldes
 Gescýred sceatta,
 Scilling-rime ;
 Thone ic Eádgilse
 On æhte sealde,
 Mínum hleó-drihtne,
 Tha ic to hám becwóm,
 Leófum to léane,
- 190 Thaes-the he me land forgeáf,
 Mínes faeder ethel,
 Freá Myrginga.
 And me tha Ealhilde
 Otherne forgeáf,
 Driht-cwen duguthe,
 Dóhtor Eádwines.
 Hyre lóf lengde
 Geond landa fela,
 Thónne ic bé sange
- 200 Secgan sceolde,
 Hwaer ic under swegle
 Selast wisse
 Gold-hrodene cwen
 Gyfe brýttian.

- Thónne wit Scilling,
 Scíran reorde,
 Fore uncrum sige-drihtne
 Sang ahófon,
 Hlúde bi hearpan
 210 Hleóthor swinsade;
 Thónne manige menn,
 Módum wlance,
 Wordum spræcon,
 Thá-þe wel cuthon,
 Thæt hí naefre sang
 Selran ne hýrdon.—
 Thónan ic ealne geond-hwearf
 Ethel Gotena.
 Sóhte ic á gesitha
 220 Thá selastan;
 Thæt wæs inn-weorud
 Eormanrices.
 Hethcan sóhte ic, and Beádecán,
 And Herelingas,
 Emercan and Fridlan,
 And Eást-Gotan,
 Fródne and gódne,
 Faeder Unwénes;
 Seccan sóhte ic and Beccan,
 230 Scafolan, and Theódríc,
 Heathoric, and Sifecan,
 Hlithe, and Ingentþeow;
 Eádwine sóhte ic, and Elsan,
 Aegelmund, and Hungár,
 And thá wlanca gedrihte
 With-Myrginga;
 Wulfhere sóhte ic, and Yrmhere.
 Ful-oft thær wíg ne alaég,
 Thónne Hraeda here,

- 240 Heardum sweordum,
 Ymb Wistla-wudu,
 Wergan sceoldon
 Ealdne ethel-stól
 Aetlan leódum.—
 Raedhere sóhte ic, and Rondhere,
 Rúmstán, and Giselhere,
 Withergyld, and Freotheric,
 Wudgan, and Haman ;
 Ne wæron thaet gesitha
 250 Tha saemestan,
 Theáh-the ic hi á nihst
 Nemnan sceolde.
 Ful-oft of tham heápe,
 Hwinende fleág
 Gyllende gár
 On grame theóde,
 Wrecan thaer woldon,
 Wundnan golde,
 Werum and wifum,
 260 Wudga and Hama.
 Swá ic thaet symle onfand
 On thaere ferunge,
 Thaet se bith leófast
 Land-búendum,
 Se the him God syleth
 Gumena rice
 Tó gehealdanne,
 Thendan he hér leofath.
 Swá scrithende,
 270 Gesceápum hweorfath
 Gleómenn gumena
 Geond grunda fela,
 Thearfe secgath,
 Thanc-word sprecath,

Symle súth oththe north
 Sumne gemetath
 Gydda gleáwne;
 Geofum unhneáwne,
 Se-the fore duguthe wile
 280 Dóm araëran,
 Eorlscipe aefnan,
 Oth-thaet eali sceaceth,
 Leoht and lif sámod.
 Lóf se gewyrceth,
 Hafath under heofonum
 Heáhfaestne dóm."

XXII. THE WANDERER.

" Oft him ánhaga
 Are gebíðeth,
 Metudes mildse ;
 Theáh-the he mód-ceárig,
 Geond lagu-láde,
 Lange sceolde
 Hraëran mid handum
 Hrí-m-calde saé,
 Wádan wraec-lástas ;
 10 Wyrð bith full-araed."
 Swá cwaëth eard-stapa,
 Earfotha gemyndig,
 Wrathra wael-sleáhta,
 Wine-maëga hryre.
 " Oft ic sceolde ána,

- Uhtna gehwylce,
 Míne ceáre cwithan ;
 Nis nú cwicra nán,
 The ic him mód-sefan
 20 Míne durre
 Sweotule asecgan.
 Ic tó sóthe wát,
 Thaet bith in eorle
 Indrihten theaw,
 Thaet he his ferhth-locan
 Faeste binde,
 Healdne his hord-cófan.
 Hycge swá he wille,
 Ne maeg wérig-mód
 30 Wyrde withstandan,
 Ne se breó-hyge
 Helpe gefremman ;
 Furthron dóm-georne
 Dreórigne oft
 In hyra breost-cófan
 Bindath faeste.
 Swá ic mód-sefan
 Míne sceolde,
 Oft earm-ceárig,
 40 Ethle bedáeled,
 Freó-mægum feor,
 Feterum saélan,
 Siththan géara-iú
 Gold-wine mínne
 Hrusan heolstor bewráh,
 And ic hean thónan
 Wód, winter-ceárig,
 Ofer wathema-gebind ;
 Sóhte séle dreórig
 50 Sinces brýttan,

- Hwaér ic feor oththe neáh
 Findan meahthe
 Thone-þe in meódu-healle
 Míne weán wíse,
 Oththe mec freóndleásne
 Fréfran wolde,
 Weman mid wynnum.
 Wát se þe cunnath,
 Hú slithen bith
 60 Sorh tó geferan
 Thám þe him lyt hafath
 Leófra geholdna;
 Warath hine wraec-lást,
 Nalles wunden gold;
 Ferhth-locas freórig,
 Nalles foldan blæd.
 Geman he sêle-secgas,
 And sinc-þege;
 Hú hine on geoguthe
 70 His gold-wine
 Wénede tó wiste.
 Wyn eall gedreás!
 Forþón wát se þe sceal,
 His wine-dryhtnes,
 Leófes lár-cwidum
 Lange for-þólian,
 Thónne sorh and slæp
 Sámod aetgaedre
 Earmne án-hogan
 80 Oft gebindath,
 Thinceth him on móde,
 Thaet he his man-dryhten
 Clyppe and cysse,
 And on cneó lecge
 Handa and heáfod,

Swá he hwílum áer,
 In gear-dagum,
 Gyf-stóles breac ;
 Thónne onwaecneþ eft

90 Wineleás guma,
 Gesíhth him beforan
 Fealwe wégas,
 Bathian brim-fugas,
 Braédan fethra,
 Hreósan-hrim, and snáw
 Hagle gemenged.
 Thónne beóth thý hefigran
 Heortan benna,
 Säre aefter swaefne ;

100 Sorh bith geniwad,
 Thónne máega gemynd
 Mód geond-hweorfeth,
 Gréteth gliw-stafum,
 Georne geond-sceawath
 Secga geseldan,
 Swimth eft on-wég.

Fleótendra ferhth
 Nó thaér fela bringeth
 Cuthra cwide-gydda ;

110 Ceáro bith geniwad
 Thám the sendan sceal
 Swithe geneáhhe
 Ofer wathema-gebind
 Wérigne sefan.
 Forþhón ic gethencan ne maeg,
 Geond thás woruld,
 For-hwán mód-sefan
 Minne gesweorce,
 Thónne ic eorla lif
 120 Eall geond-thence ;

Hú hí faerlice
 Flet of-geáfon,
 Móðge maegu-þegnas.
 Swá þes middan-geard
 Ealra dogra gehwám
 Dreóseth and fealleth ;
 Forþhón ne maeg weorthan wís
 Wer, áer he áge
 Wintra dæl in woruld-ríce.

- 130 Wita sceal gethyldig,
 Ne sceal nó tó hat-heort,
 Ne tó hraed worde,
 Ne tó wác wiga,
 Ne tó wan-hydig,
 Ne tó forht, ne tó fáegen,
 Ne tó feoh-gifre,
 Ne naefre gylpes tó georn,
 Aer he geáre cunne.
 Beorn sceal gebídan,
 140 Thónne he beót spriceth,
 Oth-þæt, collen-ferhth,
 Hwider hrethres gehygd
 Cunne geáre
 Hweorfan wille.
 Ongytan sceal gleáw haele,
 Hú gaestlic bith,
 Thónne eall þisse worulde wéla
 Wéste standeth.
 Swá nú missenlice,
 150 Geond þisne middan-geard,
 Winde bewegne,
 Weallas standath
 Hríme behrorene ;
 Hrythge thá éderas,
 Woriath thá wyn-sálo,

Waldende licgath
 Dreáme bedrorene,
 Duguth eall gecrang,
 Wlanc, bé wealle.

- 160 Sume wīg fornam,
 Ferede in forth-wége ;
 Sumne fugel oth-bær
 Ofer heáhne holm ;
 Sumne se hára wulf
 Deathe gedæelde ;
 Sumne dreórig-hleórne
 In eorth-scræfe
 Eorl gehydde.
 Ythde swá þisne eard-geard

- 170 Aelda Scyppend,
 Oth-þæt burh-wara,
 Breahtma læste,
 Eald-enta geweorc
 Idlu stódon.
 Se þhónne þisne weall-steal
 Wise gethóhte,
 And þis deorce líf
 Deópe geond-þhenceth,
 Fród in ferhthe,

- 180 Feor oft geman
 Wael-sleáhta worn,
 And þhás word acwyth :
 “ Hwær cwóm meárh ? hwær cwóm mágo ?
 Hwær cwóm máthm-gyfa ?
 Hwær cwóm symbla gesetu ?
 Hwær syndon séle-dreámas ?
 Eálá beorht búne !
 Eálá byrn-wiga !
 Eálá þheódnes þhrym !
 190 Hú seó þhrah gewát,

- Genap under niht-helm,
 Swá heó nó wære ?
 Standeth nú on láste
 Leófre duguthe
 Weall wundrum heáh,
 Wyrm-licum fáh.
 Eorlas fornamon
 Asca thrýth,
 Waepen wael-gifre,
 200 Wyrð seó mære ;
 And thás stán-hleóthu
 Stormas cnyssath,
 Hréth-hreósende ;
 Hrusan bindeth
 Wintres wóma ;
 Thónne won cymeth,
 Nipeth, niht-scuá,
 Northan onsendeth
 Hreó haegl-fare,
 210 Haelethum on andan.
 Eall is earfothlic
 Eorthan rice,
 Onwendeth Wyrda gesceaft
 Worulde under heofonum :
 Hér bith feóh láene,
 Hér bith freónd láene,
 Hér bith mann láene,
 Hér bith máeg láene ;
 Eall thís eorthan gesteal
 220 Idel weortheth."
 Swá cwaeth snottor on móde,
 Gesaet him sundor aet rúne.
 Til bith se-þe his treówe gehealdeth.
 Ne sceal naefre his torn tó recene
 Beorn of his breostum a-cythan,

Nymþe he ær þá bóte cunne,
 Eorl mid elne, gefremman.
 Wel bith þám þe him ære seceth,
 Frófre, tó Faeder on heofonum,
 230 Þaær us eall seó faestnung standeth !

XXIII. THE BANISHED ONE'S COMPLAINT.

Ic þis gyd wrece
 Be me, ful-geomorne ;
 Míu-sylfes sith !
 Ic þæt secgan maeg,
 Hwaet ic yrmtha gebád,
 Siththan ic up-aweor,
 Niwes oththe ealdes ;
 Ne má þonne nú.
 A ic wite wonn,
 10 Míu wraec-sitha áerest.
 Míu hláford gewát
 Heónan of leódum,
 Ofer ytha gelác.
 Haefde ic uht-ceære,
 Hwaær míu leód-fruma
 Landes wære.
 Þá ic me feran gewát
 Folgath secan ,
 Wineleás, wrecca faer !
 20 Míu weá-þearfa ongunnon,
 Þæt thaes mannes
 Mægas hycgdon

Th̃urh dyrnne geth̃óht,
 Th̃aet h̃ý to-dældon unc;
 Th̃aet wit, gewíðoste
 In woruld-ríce,
 Lifdon láthlicoste;
 And mec langade.
 Heht mec hláford mín,

30 Hér heorde niman.

Ahte ic leófra lyt
 On th̃issum land-stéde,
 Holdra freónda;
 Furthon is mín hogu geomor,
 Th̃á ic me ful-gemaecne
 Mannan funde,
 Heard-saeligne,
 Hyge-geomorne,
 Mód-mithendne,

40 Morthor-hycgendne.

Blithe gebaero,
 Ful-oft wit beótedon,
 Th̃aet unc ne gedáelde,
 Nemne death ána,
 Awiht elles.
 Eft is th̃aet onhworfen!
 Is nú swá hit ne wære
 Freóndscipe uncer.
 Sceal ic feor genóh

50 Mínes fela leófan

Fæhtha dreogan.
 Heht mec man wunian
 On wudu-bearwe,
 Under ác-treowe,
 In th̃ám eorth-scraefe.
 Cald is th̃es eorth-séle,
 Eall ic eom of-langad;

- Syndon dena dimme,
 Dúna up-heá,
 60 Bitre burh-tanas,
 Braerum bewearne,
 Wic wynga leás!
 Ful-oft mec hér wrathe
 Begeat fram-sith freán.
 Frýnd synd on eorthan;
 Leófe lifgende
 Leger weardiath.
 Thónne ic on uhtan,
 Ana gange
 70 Under ác-treowe,
 Geond. thás eorth-scraftu,
 Tháer ic sittan mót
 Sumor-langne daeg;
 Tháer ic wépan maeg
 Mine wraec-sithas,
 Earfotha fela.
 Furthon ic aefre ne maeg
 Tháere mód-ceáre
 Minre gerestan,
 80 Ne ealles thaes langothes
 The mec on thissum life begeat!
 A scyle geong mann wasan
 Geomor-mód?
 Heard heortan-geþhóht!
 Swylc habban sceal
 Blithe gebaero,
 Eác thónne breost-ceáre,
 Sin-sorga gedreag?
 Sý aet him-sylfum gelang
 90 Eall his woruld-wyn,
 Sý ful-wide fáh
 Feorres folces landes.

Thær mín freónd sitteth
 Under stán-hlithe,
 Storme behrimed ;
 Wine wérig-mód,
 Waetre beflówen ;
 On dreór-séle.
 Dreogeth se mín wine
 100 Micle mód-ceære.
 He geman tó oft
 Wynlicran wio.
 Wá bith thám the sceal,
 Of langothe,
 Leófes abídan !

XXIV. DEOR THE SCOP'S COMPLAINT.

Weland him bé wyrman
 Wraece cunnade,
 An-hydig eorl,
 Earfotha dreag,
 Haefde him tó gesithe
 Sorge and langoth,
 Winter-cealde wraece,
 Weán oft on-fand,
 Siththan hine Níthhád on
 10 Nýde legde,
 Swanere seono-bende,
 Onsellan mann.

Thaes ofer-eóde,
 Thisses swá maeg.

Beadohilde

Ne wæs hyre bróthra death

On sefan swá sár

Swá hyre-sylfre thing,

Thá heó géarolice

20 Ongyten hæfde

Thæt heó eácen wæs ;

Aefre ne meahte

Thriste gethencan

Hú ymb thæt sceolde.

Thaes ofer-eóde,

Thisses swá maeg.

We thæt Maethhilde

Mange gefrugnon ;

Wurdon grundleáse

30 Geátes fríga,

Thæt him seó sorh-lufu

Sláep ealne benam.

Thaes ofer-eóde,

Thisses swá maeg.

Theódric áhte,

Thritig wintra,

Mæringa-burh,

Thæt wæs manigum cuth.

Thaes ofer-eóde,

40 Thisses swá maeg.

We ge-ascodon

Eormanrices

Wylfenne gethóht ;

Ahte wide folc

Gotena rices ;

Thæt wæs grim cyning !

Sáet secg manig

Sorgum gebunden,

Weán on wénan ;

- 50 Wyscte geneáhhhe,
 Thaet thaes cyne-rices
 Ofercumen wáere.
 Thaes ofer-eóde,
 Thisses swá maeg.
 Sitteth sorh-ceárig,
 Salum bedáeled,
 On sefan sweorceth,
 Sylfum thinceth
 Thaet sý endeleás
- 60 Earfotha dæl.
 Maeg thónne gethencan,
 Thaet geond thás worulde
 Witig Dryhten
 Wendeth geneáhhhe;
 Eorle manigum
 Are gesceawath,
 Wislicne bláed;
 Sumum weána dæl.
 Thaet ic be me-sylfum
- 70 Secgan wille,
 Thaet ic hwile wáes
 Heó-Deninga scóp,
 Dryhtne dýre;
 Me wáes Deór nama.
 Ahte ic fela wintra
 Folgath tilne,
 Holdne hláford,
 Oth-thaet Heorrenda nú,
 Leóth-craeftig mann,
- 80 Land-riht getháh,
 Thaet me eorla hleó
 Aer gesealde.
 Thaes ofer-eóde,
 Thisses swá maeg.

XXV. THE RUIN.

A FRAGMENT.

- Wraetlic is ðes weall-stán,
 Wyrda gebræcon,
 Burh-stéde burston.
 Brosnath enta geweorc,
 Hrófas sind gehrorene,
 Hreóрге torras,
 Hrínge torras berófene,
 Hríм on líme,
 Sceárde scúr-beorgas,
 10 Scorene, gedrorene ;
 Aeldo under Eótone
 Eorth-graef hafath ;
 Waldend-wyrhtan,
 Forweorone, geleorene ;
 Heard-grípe hruson ;
 Oth hund cnea
 Wer-ðheóda gewiton.
 Oft ðhaes wag gebád
 Raeghár and Reádfáh,
 20 Ríce aefter othrum,
 Ofstanden under stormum.
 Steáp geáp gedreás ;—
 * * *
 * * *
 * * *
 * * *
 Swiftne gebraegd
 Hwaet-raed in hringas,

- Hyge-róf geband
 Weall-walan wirum,
 Wundrum tógaedre.
 Beorht wæs burh-ræced,
 Beorn-séla manige,
 30 Heáh horn-gestreón,
 Here-sweg micel,
 Meódo-heall manig,
 Man- dreáma full,
 Oth-ṭhaet ṭhaet onwende
 Wyrð seó swithe;
 Crungon waele wide.
 Cómon wol-dagas;
 Swylt eall fornam
 Secg-róf-weras.
 40 Wurdon hyra wig-stealas
 Wésten-statholas;
 Brosnade burh-steal;
 Bétende crungon
 Hergas tó hrusan.
 Forṭhón ṭhás hofu dreórgiath,
 And ṭhaes teáfor-geápu
 Tigelum sceádeth
 Hróst, beáges róf.
 Hryre wang gecrang,
 50 Gebrocen tó beorgum.
 Ṭhær iú beorn manig
 Glaed-mód and gold-beorht,
 Gleám-gefraetwed,
 Wlanc and win-gál,
 Wig-hyrstum scán;
 Seáh on sync, on sylfor,
 On searo-gimmas,
 On eád, on áehte,
 On eorcan-stán,

- 60 On *ṭhás* beorhtan burh
Brádan rices.
Stán-hofu stódon—
Streám hæte wearp
Wídan wylme;
Weall ealne befeng
Beorhtan bosme.
Ṭhæc *ṭhā* bathu wæron
Hate on hrethre;
Ṭhæt wæs hythelic!
 70 *Leton* *ṭhónne* geótan

* * *
 * * *
Hate *streámas*.—
 * * *
 * * *
 * * *

XXVI. A FRAGMENT.

- “ . . . *Hwaet!* *ṭhec* *ṭhónne* biddan het,
Se *ṭhisne* beám agróf,
Ṭhæt *ṭhú*, sinc-hroden,
Sylf gemunde,
On gewit-locan,
Word-beótunga
Ṭhe git on *ær*-dagum
Oft gespræcon,
Ṭhendan git móston
 10 *On* meódu-burgum

- Eard weardigan,
 An land búgan,
 Freóndscype fremman.
 Hine fæhtho adráf
 Of sige-þeóde.
 Hæt nú sylfa þe
 Lustum læran,
 Thaet þu lage drefde,
 Siththan þu gehýrde,
 20 On hlithes óran,
 Galan geomorne
 Geac on bearwe.
 Ne læt þu þec siththan
 Sithes ge-twáefan,
 Læde gelettan,
 Lifgendne mann.
 Ongin mére secan,
 Mæwes ethel ;
 On-sitte sáe-nacan,
 30 Thaet þu súth heónan,
 Ofer mére-láde,
 Mannan findest ;
 Thaer se theóden is,
 Þín on wenum.
 Ne maeg him worulde
 Willa mára,
 On gemyndum,
 Thaes-þe he me sáegde.
 Thónne inc ge-unne
 40 Al-waldend God,
 Thaet git aet-somne
 Siththan móton,
 Secgum and gesithum,
 * * * beágas.—
 * * *

* * *

Gif he ȝին be-hnige,
 Ofer eald gebeót
 Incer twéga,
 Gecyrre ic aet-somne,
 S, R geador,

50 EA, W and M,
 Athe benemnan,
 Țaet he ȝá waere,
 And ȝá wine-treówe,
 Bé him lifgendum,
 Læstan wolde,
 Țhe git on aer-dagum
 Oft gespræcon."

* * *

. . . Nýde gebaeded,
 Nacan út-aȝhrang ;

60 And on ytha gang sceolde
 Faran, on flót-wég,
 Forth-sithes georn,
 Mengan mére-streámas.
 Nú se mann hafath
 Weán oferwunnen,
 Nis him wilna gád,
 Ne meára, ne máthma,
 Ne meódo-dreáma,
 Aenges ofer eorthan

70 Eorl-gestreóna,
 Țheódnes dóhtor !—

* * *

XXVII. ÆTHELSTAN'S VICTORY AT
BRUNANBURH.

- Hér Aethelstán, Cyning,
Eorla drihten,
Beorna beáh-gyfa,
And his bróthor éac,
Eádmund Aetheling,
Ealdor-langne tír
Geslógon aet saecce,
Sweorda ecgum,
Ymbe Brúnan-burh,
10 Bord-weall clufon,
Heowon heatho-linde,
Hamera láfum,
Eaforan Eádweardes,
Swá him ge-aethel wæs,
Fram cneó-mægum,
Thæt hie aet campe oft
With láthra gehwaene
Land ge-algodon,
Hord and hámas.
20 Héttende crungon,
Scotta leóda
And scip-flótan
Fæge feollon;
Feld dynede
Secga sweotum,
Syththan sunne up,
On morgén-tíd,
Mære tungol,

Glád ofer grundas,

- 30 Godes candel beorht,
Eces Drihtnes,
Oth seó aethele gesceaft
Sóhte setl.

Tháer læg secg manig
Gárum agéted,
Guman Northerne
Ofer scýld scotne,
Swylce Scyttisc eác,
Wérig, wiges saéd !

- 40 West-Seaxe forth,
Andlangne daeg,
Eored cystum,
On-láste lægdon
Láthum theódum,
Heowon heora flyman
Hindan thearle,
Mécum mycle scarpum.
Myrce ne wyrndon
Heardes hand-plegan

- 50 Haeletha nánun.
Thára the mid Anláf
Ofer aer-geblond,
On lides bosme,
Land gesóhton
Faege tó gefeóhte,
Fife lágon
On tham camp-stéde,
Cyningas geonge,
Sweordum aswefede ;

- 60 Swylce seofone eác
Eorlas Anláfes,
Unrim-herges
Flótna and Scotta.

- Thāer geflymed wearth
 North-manna brego,
 Nýde gebaeded
 Tó lides stefne
 Litle weorode,
 Creád-cnearr on flót;
 70 Cyning út-gewát,
 On fealne flód,
 Feorh generede.
 Swylce thāer eác se fróda
 Mid fleáme cóm
 On his cyththe north,
 Constantinus.
 Hár hilde-rinc
 Hreáman ne thorfte,
 Mægan gemanian.
 80 He wæs his mæga
 Sceáred, freónda,
 Gefylled on folc-stéde,
 Beslagen aet saecce,
 And his sunu forlet
 On wael-stowe,
 Wúndum forgrundenne,
 Geongne aet guthe.
 Gylpan ne thorfte
 Bearn blonden-feax
 90 Bill-geslihtes,
 Eald in witte,
 Ne Anláf thý má,
 Mid heora here-láfum;
 Hlihhan ne thorfton
 Thæt hie beadu-weorca
 Beteran wurdon
 On camp-stéde,
 Cumbol-gehnæstes,

Gár-mittunge,

- 100 Gumena gemótes,
 Waepen-gewrixles,
 Thaes-~~the~~ hie on wael-felda
 With Eádweardes
 Eaforan plegodon.
 Gewiton him ~~thá~~ North-menn
 Nægled-cnearrum,
 Dreórig-daro~~tha~~ láf,
 On dynne mére,
 Ofer deop-waeter,

- 110 Difelim secan,
 Eft heora land,
 Aewisc-móde.
 Swylce ~~thá~~ gebróthru
 Bégen aet-somne,
 Cyning and Aetheling,
 Cyththe sóhton,
 West-Seaxna-land,
 Wiges hreámige;
 Læton him behindan

- 120 Hraefn brýttian,
 Salowig-padan,
 And ~~thone~~ sweartan hraefn,
 Hyrned-nebban,
 And ~~thone~~ haswe-padan eárn,
 Aeftan hwatne
 Aeses brucan,
 Graédigne guth-hafoc,
 And ~~thæt~~ graége deór,
 Wulf on walde;

- 130 Ne wearth wael máre
 On ~~thissum~~ íglande
 Aefre gyta
 Folces gefyllled,

Beforan þiſsum,
 Sweordes ecgum,
 Thaes-þe us secgath béc,
 Ealde uth-witan,
 Syththan eástan hider
 Engle and Seaxe
 140 Up-becómon,
 Ofer brád-brymas
 Brytene sóhton,
 Wlance wig-smithas,
 Wealas ofer-cómon,
 Eorlas ár-hwate,
 Eard begeaton.

XXVIII. THE DEATH OF EDGAR,
 AND SUCCESSION OF EDWARD.

Hér ge-endode
 Eorþan dreámas
 Eádgár, Engla Cyning;
 Ceás him other leoht,
 Wlitig and wynsum,
 And þis wáce forlet.
 Lif þás láene nemnath
 Leóda bearn,
 Menn on moldan.
 10 Þone monath gehwáer
 In þisse ethel-tyrf,
 Thá-þe aer wáeron

- On rím-craefte
 Rihte getogene,
 Julius namath,
 Thæt se anga gewát,
 On ðhone eahtateoþan daeg,
 Eádgár of life,
 Beorna beáþ-gyfa.
- 20 And feng his bearn
 Sythþan tó cyne-ríce,
 Cild unweaxen,
 Eorla ealdor,
 Thám wæs Eáðweard nama.
 And him tírfaest haeleth,
 Tyn nihtum áer,
 Of Brytene gewát,
 Biscop se góða
 Thurh gecynde craeft,
- 30 Thám wæs Cyneweard nama.
 Thá wæs on Myrce,
 On míne gefraege,
 Wide and wel-hwáer,
 Waldendes lóf
 Afylled on foldan.
 Feala wearth to-drefed
 Gleáwra Godes ðheowa.
 Thæt wæs gnornung micel
 Thám ðe on breostum
- 40 Wæg byrnende lufan
 Metodes, on móde.
 Thá wæs mæerþa Fruma
 Tó swithe forsawen,
 Sigora Waldend,
 Roderá Raedend,
 Thá man his riht to-bráec.
 And ðá wearth eác adrefed

- Deór-mód haeleth,
 Oslac of earde,
 50 Ofer ytha gewealc,
 Ofer ganotes baeth,
 Gamol-feax haeleth,
 Wís and word-snotor,
 Ofer waetera geþring,
 Ofer hwæles ethel,
 Háma bereáfod.
 And þá wearth aet-ýwed,
 Uppe on roderum,
 Steorra on stathole,
 60 Þhone stith-ferhthe,
 Haeleth hige-gleáwe
 Hátath wide
 Cometa bé naman,
 Craeft-gleáwe menn,
 Wíse sóth-boran.
 Wæs geond wer-þeóða
 Waldendes wracu
 Wide gefraege,
 Hungor ofer hrusan.
 70 Þæt eft heofona Weard gebette,
 Brego engla geáf
 Eft blisse gehwám íg-búendra,
 Þurh eorþan westm.

XXIX. THE WHALE.

- Nû ic fitte gen
 Ymb fisca cyn;
 Wille woth-craefte,
 Wordum, cythan,
 Thurh mōd-gemynd,
 Be thām miclan hwāle,
 Se bīth unwillum
 Oft gemeted,
 Frece and ferhth-grim
 10 Faroth-lacendum,
 Niththa gehwylcum,
 Thām is nama cenned,
 Firgen-streāma geflōtan,
 Fastitōcalon.
 Is thaes hiw gelic
 Hreōfum stāne,
 Swylce worie
 Bé wādes ofre,
 Sand-beorgum ymb-seald,
 20 Sae-ryrica maest;
 Swá-thaet wénath
 Waeg-lithende,
 Thaet hý on eáland sum
 Eágum wliton,
 And thōnne gehýthath
 Heáh-stefn-scipu
 Tó thām unlande
 Ancer-rápum,
 Setlath sae-meáras

- 30 Sundes aet ende,
 And ṭhónne in ṭhaet ígland
 Up-gewitath,
 Collen-ferhthe;
 Ceólas standath
 Bé státhe faeste,
 Streáme bewundne;
 Ṭhónne gewiciath,
 Wérig-ferhthe,
 Faroth-lacende,
- 40 Frecnes ne wénath,
 On ṭhám eálande;
 Aeled weccath,
 Heáh fýr áelath;
 Haeleth beóth on wynnum,
 Dreórig-móde
 Raeste geliste.
 Ṭhónne geféleth
 Facnes craeftig,
 Ṭhaet him ṭhá ferende on
- 50 Faeste wuniath,
 Wic weardiath,
 Wedres on luste,
 Ṭhónne semnunga
 On sealtne waeg,
 Mid ṭhá nothe,
 Nither-gewiteth
 Garsecges gyst,
 Grund geseceth,
 And ṭhónne in death-séle,
- 60 Drence befaesteth
 Scipu mid scealcum.
 Swá bith scinna-ṭheaw,
 Deofla wise,
 Ṭhaet hí drohtiende,

Th̃urh dyrne meaht,
 Duguthe beswicath,
 And on teóse tyhtath
 Tilra dáeda;
 Wémath on willan,

70 Th̃aet h̃y wráthe secon,
 Frófre tó feóndum,
 Oth-th̃aet h̃y faeste th̃aer
 Aet th̃ám waer-logan
 Wic geceósath.
 Th̃ónne th̃aet gecnáweth,
 Of cwic-susle,
 Fláh-feónd gemáh,
 Th̃aette fira gehwylc
 Haeletha cynnes

80 On his hringe bith
 Faeste gefeged,
 He him feorh-bóna,
 Th̃urh slithen searo,
 Siththan weortheth,
 Wlancum and heanum,
 Th̃e his willan hér
 Firenum fremmath,
 Mid th̃ám he faerunga,
 Heoloth-helme betheáht,

90 Helle seceth,
 Góda geasne,
 Grundleásne wylm,
 Under mist-glóme;
 Swá se micla hwaél,
 Se-þe besenceth
 Sáe-lithende,
 Eorlas and yth-meáras.
 He hafath othre gecynde,
 Waeter-wisa wlanc,

- 100 Wraetlicran gen :
 Thónne hine on holme
 Hungor bysgath,
 And thone aglaecan
 Aetes lysteth,
 Thónne se mére-weard
 Muth ontýneth,
 Wide weleras ;
 Cymeth wynsum stenc
 Of his innothe,
- 110 Thaette othre thurh thone
 Sáe-fisca cynn
 Beswicne weorthath ;
 Swimmath sund-hwate
 Thær se swéta stenc
 Ut-gewiteth ;
 Hí thær in-farath
 Unware weorude,
 Oth-thaet se wida ceaf
 Gefylled bith :
- 120 Thónne faerunga
 Ymbe thá here-huthe
 Hlemmeth tógaedre
 Grimme goman.
 Swá bith gumena gehwám,
 Se-the oftost his
 Unwaerlice,
 On thás láenan tid,
 Lif besceawath,
 Laeteth hine beswican
- 130 Thurh swétne stenc,
 Leásne willan ;
 Thaet he bith leahtrum fáh
 With Wuldor-cyning.
 Him se awyrgda ongean,

Aeſter hin-sithe,
 Helle ontŷneth,
 Thám the leáslice
 Líces wyne,
 Ofer ferhth-geriht,

140 Fremmedon on unraed.

Thónne se faecna
 In thaet faestenne
 Gebróht hafath,
 Bealwes craeftig,
 Aet thám háet-wylme,
 Thá the him oncleófiath,
 Gyltum gehrodene,
 And aer georne his,
 In hyra lif-dagum,

150 Lárum hýrdon,

Thónne he thá grimman
 Goman behlemmeth,
 Aeſter feorh-cwale,
 Faeste tógaedre.
 Helle hlin-duru nágon
 Hwyrft ne swice,
 Ut-sith aefre,
 Thám-the thaer in-cumath,
 Thón má the thá fiscas,

160 Faroth-lacende,

Of thaes hwæles fenge
 Hweorfan móton.
 Forthón is eallunga,
 * * *

Dryhtna Dryhtne,
 And á deoflum withsace,
 Wordum and weorcum,
 Thaet we Wuldor-cyning
 Geseón móton.

- 170 Uton á sibbe tó him,
 On þás hwílnan tíð,
 Háele secan,
 Þæt we mid swá leófne
 In lófe móton,
 Tó wíðan feore,
 Wuldres neótan.

XXX. RIDDLES.

I.

- Ic seáh turf tredan,
 Tyne wæron ealra,
 Syx gebróðra,
 And hyra sweostra mid ;
 Haefdon feorh cwico,
 Fell hangedon,
 Sweotole and gesýne,
 On séles waege,
 Anra gehwylces ;
 10 Ne wæs hyra ængum þý wyrse,
 Ne side þý sárra,
 Þeáh hý swá sceoldon,
 Reáfe berófene,
 Rodra Weardes
 Meahtum aweáhte,
 Muthum slitan
 Haswe bláeda.
 Hráegl bíth geniwad

Thám ðe, ær forth-cumene,
 20 Fraetwa leton
 Licgan on láste,
 Gewitan land tredan.

II.

Bíth foldan dáel
 Fægre gegyrwed
 Mid ðý heardestan,
 And mid ðý scearpestan,
 And mid ðý grymmestan
 Gumena gestreóna ;
 Corfen, sworfen,
 Cyrred, ðyrred,
 Bunden, wunden,
 10 Blæced, wæced,
 Fraetwed, gaetwed,
 Feorran læded
 Tó durum dryhta.
 Dreám bíth on-innan
 Cwicra wihta,
 Clengeth, lengeth
 Thára ðe ær lifgende
 Lange hwile
 Wilna bruceth,
 20 And nó with-spriceth ;
 And ðhonne æfter deathe
 Déman onginueth,
 Meldan mislice.
 Micel is tó hycganne
 Wisfaestum men
 Hwaet seó wiht sý.

III.

- Wer sáet aet wine
 Mid his wifum twám,
 And his twégen suna,
 And his twá dóhtra,
 Swaese gesweostra,
 And hyra suna twégen,
 Freolico frum-bearn.
 Faeder waés þháer-inne
 Thára aethelinga,
 10 Aeghwaethres,
 Mid eám and nefan.
 Ealra waéron fife
 Eorla and idesa
 In-sittendra.
-

IV.

- Oft mec faeste beleác
 Freolicu meowle,
 Ides, on earce;
 Hwílum up-ateáh
 Folmum sínum,
 And freán sealde,
 Holdum theódne,
 Swá heó hāten waés;
 Siththan me on hrethre
 10 Heáfod sticade,
 Niothan upweardne,
 On nearo fegde.
 Gif thaes onfengan
 Ellen dohte,

The mec fractwede,
 Fyllan sceolde
 Rúwes nát hwaet.
 Raed hwaet ic maene.

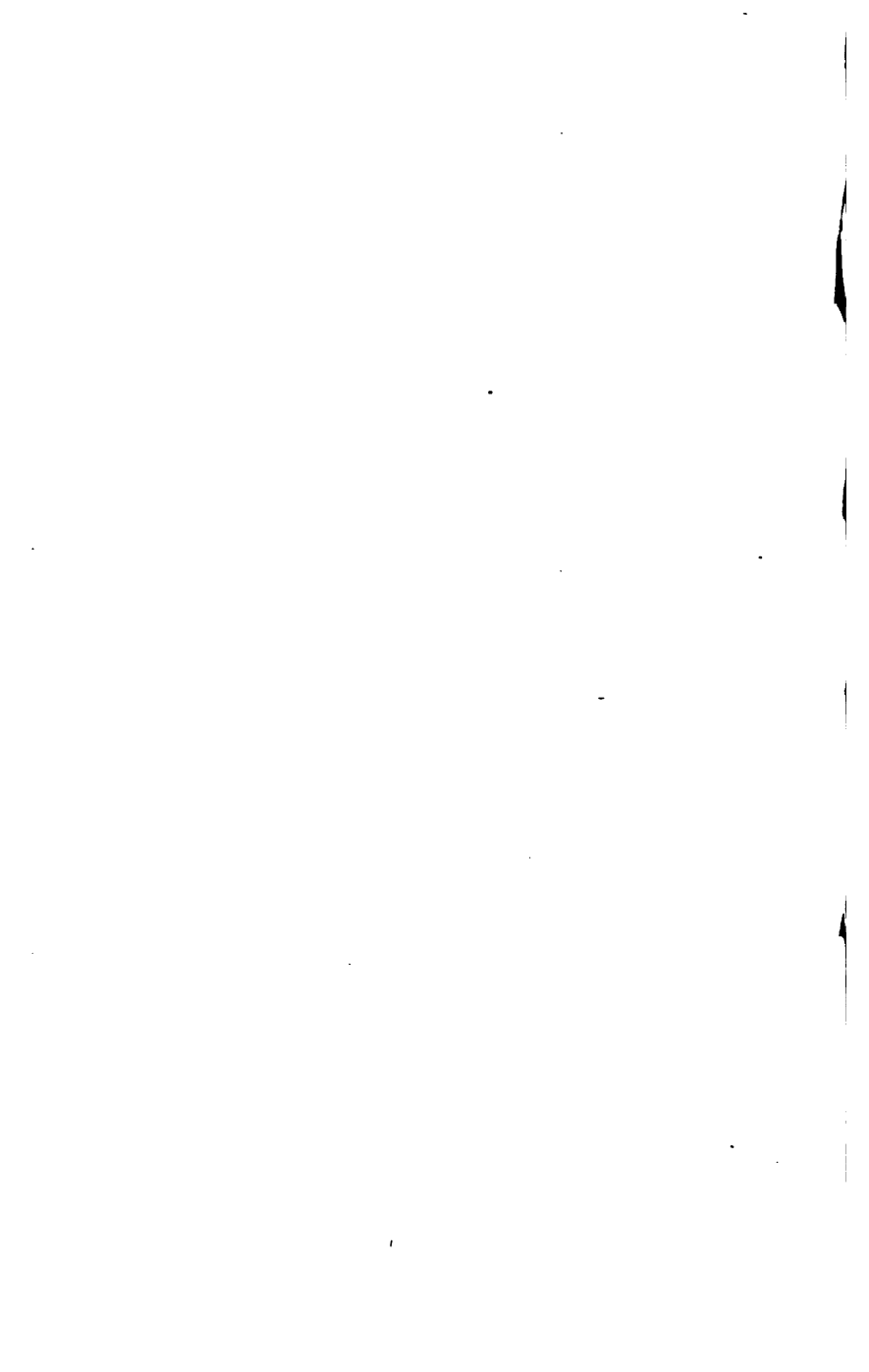
V.

Ic wæs faemne geong,
 Fear-hár cwen,
 And aenlic rinc,
 On áne tid ;
 Fleáh mid fuglum,
 And on flóde swam,
 Deáf under ythe,
 Dead mid fiscum,
 And on foldan stóp,
 10 Haefde ferhth cwicno.

VI.

Theós lyft byreth
 Lytle wihta
 Ofer beorh-hleótho,
 Thá sind blace swithe,
 Swearte, salo-pade,
 Sanges rówe ;
 Heápum ferath,
 Hlúde cyrmath ;
 Traedath bearo-naessas,
 10 Hwílum burh-sélo
 Niththa bearna.
 Nemnath hý sylfe.

NOTES.



NOTES.

PART III.

I. FROM CAEDMON'S PARAPHRASE OF SACRED

PROLOGUE

"WHILE men of higher rank and education," says his *Biographia Britannica Literaria*,¹ "were laboring among their countrymen the language and literature find a person rising out of the common orders of the remarkable circumstances, to Christianize and refine poetry. No name has of late years excited more interest than that of Caedmon, yet he is not mentioned by except Bede."

Caedmon was a native of Northumbria, and lived in the hood of Streaneshalh, or Whitby, in the monastery; afterwards admitted as a lay brother, by St. Hilde, his sudden inspiration as a poet, numerous productions exit from life, "the father of English history" has left an interesting account, which we here give, with the Anglo-Saxon translator, Alfred the Great. His words are as follow:

"In hujus Monasterio Abbatissae (Hildae) fuit Frater quidam divina gratia specialiter insignis, quia carmina religioni et pietati apta facere solebat; ita ut quicquid ex divinis literis per interpretes disceret, hoc ipse post pusillum,	"On these able wáes sum bróthor godcundre gyfe ge weorthad; forþe gerisenlice leóthwé to áefaestnesse and se belumpon; sw
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¹ Thorpe's Caedmon, London, 1832, with variations as to the text, and in general with Mr. Thorpe's own readings.

² *Anglo-Saxon Period*, p. 193 — London, 1842.

³ In the orthography, apparently of a more northern train, have left unchanged, but accentuated.

verbis poeticis maxima suavitate et compunctione compositis, in sua, id est Anglorum, lingua proferret. Cujus carminibus multorum saepe animi ad contemptum saeculi, et appetitum sunt vitae caelestis accensi. Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant; sed nullus eum aequiparare potuit. Namque ipse non ab hominibus neque per hominem institutus canendi artem didicit; sed divinitus adjutus gratis canendi donum accepit. Unde nihil unquam frivoli et supervacui poematis facere potuit; sed ea tantummodo quae ad religionem pertinent, religiosam ejus linguam decebant. Siquidem in habitu saeculari usque ad tempora profectionis aetatis constitutus, nihil carminum aliquando didicerat. Unde nonnunquam in convivio, cum esset laetitiae causa ut omnes per ordinem cantare deberent, ille, ubi adpropinquare sibi citharam cernebat, surgebat e media coena et egrossus ad suam domum rapedabat.

“Quod dum tempore quodam faceret, et relicta domo convivii egressus esset ad stabula jumentorum, quorum ei custodia nocte

hwaet-swá he of godcundum stafum þurh bóceras geleornade, thaet he, aester inediclum faece, in sceóp-gereorde mid thá maestan swétnesse and inbryduesse geglengde, and in Englisc-gereorde wel-gehwaer forthbróhte; and for his leóth-songum monigra monna móð oft to worolde forhonesse, and to getheódnesse thaes heofonlican lifes onbaernde wæron. Ond, eac-swylce, monige oðre aester him, in Ongel-theóde, ongunnon aefaste leóth wyrcan; ac nænig hwaethre him thaet gelíce dón meahte, forthón he ná-laes from monnum, ne þurh mon, gelæred wæs, thaet he thone leóth-craeft geleornade; ac he wæs godcundlice gefultumod, and þurh Godes gyfe thone song-craeft onfeng. Ond he forthón naefre nóht leásunga ne ídeles leóthes wyrcan meahte, ac efne thá áne thá-the to aefæstnesse belumpon, and his thá aefæstan tungan gedafenode singan. Wæs he, se mon, in weoruld-háde geseted oth thá tide the he wæs gelyfedre ylðo, and he naefre aenig leóth geleornade; and he forthón oft in gebeórscipe, thónne thaer wæs blisse intingan gedémed thaet hfe ealle sceolden þurh endebyrdnesse bé hearpan singan, thónne he geseáh thá hearpan him neálaecan, thónne arás he for scóme from thám symble and hám eóðe to his huse.

“Thá he thaet thá sumre tide dyde, thaet he forlet thaet hús thaes gebeórscepes, and út wæs gangen to neáta scypene, thára

illa erat delegata, ibique hora competenti membra dedisset sopori, adstitit ei quidam per somnium, eumque salutans, ac suo appellans nomine: 'Caedmon,' inquit, 'canta mihi aliquid.' At ille respondens, 'Nescio,' inquit, 'cantare; nam et ideo de convivio egressus huc secessi, quia cantare non poteram.' Rursum ille qui cum eo loquebatur, 'Attamen,' ait, 'mihi cantare habes.' 'Quid,' inquit, 'debeo cantare?' At ille, 'Canta,' inquit, 'principium creaturarum.' Quo accepto responso, statim ipse coepit cantare in laudem Dei Conditoris versus quos nunquam audierat, quorum iste est sensus:

'Nunc laudare debemus Auctorem regni caelestis, potentiam Creatoris, et consilium illius, facta Patris gloriae. Quomodo ille, cum sit eternus Deus, omnium miraculorum auctor exstitit, qui primo filiis hominum caelum pro culmine tecti, dehinc terram Custos humani generis omnipotens creavit.'

heord him wæs thære nihte beboden; thā he thā thær in gelimplice tide his limo on reste gesette and onslaepte, thā stōd him sum mon aet thurh swefa, and hine halette and grette, and hine bē his naman nemo: 'Caedmon, sing me hwaet-hwegu.' Thā and-swarode he and cwaeth, 'Ne con ic nōht singan, and ic forþon of thysum gebeorscipe út-eode, and hider gewát, forþon ic nōht cūthe.' Eft he cwaeth, se-þe mid him sprecende wæs, 'Hwaethere thū meahst me singan.' Cwaeth he, 'Hwaet sceal ic singan?' Cwaeth he, 'Sing me frumsceaft.' Thā he thās andsware onfeng, thā ongan he sona singan in hērenesse Godes Scyppendes, thā fers and thā word þe he naefre ne gehýrde, thāra ende-byrdnes is this:

'Nū we sceolan hērian
Heofon-ríces Weard,
Metodes mihte,
And his mód-geþhenc,
Wera Wuldor-Faeder!
Swá he wundra gehwaes,
Ece Dryhten,
Oord onstealde.
He ærest gescōp
Ylða bearnum
Heofon tó hrófe;
Hálig Scyppend!
Thā middan-geard,
Mou-cynnes Weard,
Ece Dryhten,
Aefter teóde,
Fírum foldau,
Fréa aelmihtig!'

"Hic est sensus, non autem or-

do ipse verborum quae dormiens ille canebat: neque enim possunt carmina, quamvis optime composita, ex alia in aliam linguam, ad verbum, sine detrimento sui decoris ac dignitatis, transferri.

“Exurgens autem a somno, cuncta quae dormiens cantaverat, memoriter retinuit, et eis mox plura in eundem modum verba Deo digni carminis adiunxit.

“Veniensque mane ad villicum qui sibi praeerat, quid doni percipisset indicavit; atque ad abbatissam perductus, iussus est, multis doctioribus viris praesentibus, indicare somnium et dicere carmen, ut universorum iudicio quid vel unde esset quod referebat, probaretur: visumque est omnibus, caelestem ei a Domino concessam esse gratiam. Exponebantque illi quendam sacrae historiae sive doctrinae sermonem, praecipientes ei, si posset, hunc in modulationem carminis transferre. At ille suscepto negotio abiit, et mane rediens, optimo carmine quod iubebatur compositum reddidit. Unde mox abbatissa, amplexata gratiam Dei in viro, saecularem illum habitum relinquere, et monachicum suscipere propositum docuit; susceptumque in monasterium cum omnibus suis fratrum cohorti associavit, iussitque illum seriem Sacrae Historiae doceri. At ipse cuncta quae audiendo discere poterat, rememorans se cum, et, quasi mundum animal, ruminando, in carmen dulcissimum con-

“Thá arás he from sláepe and eall thá the he sláepende song faeste in gemynde haefde, and thám wordum sona monig word, in thaet ylce gemét, Gode wyrthes songes tó-getheodde.

“Thá cóm he on marne to thám tún-geréfan, eo-the his ealdormon wáes, and him saede hwylce gyfe he onfeng; and he hine sona to thære abudyssan gelaedde, and hire thaet cythde and saegde. Thá het heó gesomnian ealle thá gelaerdestan men and thá leorneras, and him andweardum het secgan thaet swefu, and thaet leóth singan; thaette, eallra heora dóme, gecoren wære hwaet oththe hwónon thaet cumen wære? thá wáes him eallum geségen, swá swá hit wáes, thaet him wære from Dryhtne-sylfum heofonlic gifu forgifen. Thá rehton hie him and saegdon sum hálig spell, and godcundre láre word; bebudon him thá, gif he mihte, thaet he him sum sunge, and in swinsunge leóth-songes thaet gehwyrfe. Thá he thá haefde thá wisan onfangen, thá eóde he hám to his huse, and cóm eft on morgen, and thý betstan leóthe geglenged him asong and ageáf thaet him beboden wáes. Thá ongan seó abbudyse clyppan and lufan thá Godes gyfe in thæm men; and heó hine thá monode

vertebat; suaviusque resonando doctores suos vicissim auditores sui faciebat. Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis Sacrae Scripturae historiis, de Incarnatione Dominica, Passione, Resurrectione, et Ascensione in caelum, de Spiritus Sancti adventu, et Apostolorum doctrina. Item de terrore futuri iudicii, et horrore poenae gehennalis, ac dulcedine regni caelestis, multa carmina faciebat; sed et alia perplura de beneficiis et iudiciis divinis, in quibus cunctis homines ab amore scelerum abstrahere, ad dilectionem vero et sollertiam bonae actionis excitare curabat. Erat enim vir multum religiosus, et regularibus disciplinis humiliter subditus; adversum vero illos qui aliter facere volebant, zelo magni fervoris accensus: unde et pulchro vitam suam fine conclusit.

and lærde thaet he weorold-hād forlete and munuc-hāde onfenge: ond he thaet wel thaefode. And heō hine in thaet mynster onfeng mid his gódum, and hine ge-theodde tó gesomnunge thára Godes theowa, and let hine læran thaet getaæl thaes Hálgan Staeres and Spelles; ond he eall thaet he in gehérnesse geleornian mihte mid hine gemýngade, and, swá swá clæne nýten eodorcende, in thaet swéteste leóth gehwyrfe: and his song and his leóth wáeron swá wynsum tó gehýrenne, thaet thá sylfan his láreowas aet his muthe writon and leornodon. Song he áerest be middan-geardes gesceápe, and be fruman muc-cýnnes, and eall thaet staer Genesis, thaet is seó áereste Moises bók, and eft be út-gonge Isráela folces of Aegyptha londe, and be in-gouge thaes gehát-londes, and be othrum monigum spellum thaes Hálgan Gewrites canones bóca; and be Crístes menniscnesse, and be his throwunge, and be his up-astígnesse on heofonas; and be tháes Hálgan Gastes cyme, and thára Apostola láre; and eft be tham ege thaes tóweardan dômes, and be fyrhto thaes tintreglican wítes, and be swétnesse thaes heofonlican ríces, he monig leóth geworhte; and, swýlc-eác, othar monig be thám godcundum frem-sumnessum and dómum he geworhte; on eallum thám he geornlice gýmde thaet he men atuge fram synna lufan and mán-dáeda, and tó lufan and tó geornfullnesse

" Nam propinquantē hora sui decensus, quatuordecim diebus praeveniente corporea infirmitate praesens est; adeo tamen moderate, ut et loqui toto eo tempore posset et ingredi. Erat autem in proximo casa, in qua infirmiores, et qui prope morituri esse videbantur, induci solebant. Rogavit ergo ministrum suum, vespere incumbente, nocte qua de saeculo erat exiturus, ut in ea sibi locum quiescendi praepareret: qui miratus cur hoc rogaret, qui nequaquam adhuc moriturus esse videbatur, fecit tamen quod dixerat. Cumque ibidem positi vicissim aliqua, gaudente animo, una cum eis qui ibidem ante inerant, loquerentur ac jocarentur, et jam mediae noctis tempus esset transcendens, interrogavit, si eucharistiam intus haberent. Respondebant, 'Quid opus est eucharistia? neque enim inori adhuc habes, qui tam hilarior nobiscum velut sospes loqueris.' Rursus ille: 'Et tamen,' ait, 'afferte me eucharistiam.' Qua accepta in manu, interrogavit, si omnes placidum erga se animum, et sine querela controversiae ac rancoris, haberent. Respondebant omnes, placidissimam se mentem

awehte gódra dáeda; forthón he wáes, se mon, swithe ácfest, and reogollicum theódscypum eáthmódlíce undertheoded; and with thám thá-the on othre wísan dón woldon he wáes mid wylme micelre ellen-wódnese onbaerned: and he forthón faegre ende his líf betýnde and ge-endeade.

" Forthón thá tháere tíde neá-láehte hisgewitenese and forthfore, thá wáes he feowertyne dagum áer thaet he wáes lícumlicre untrumnesse thrycced and hefigad; hwaethere tó-thón gemétlice thaet he, ealle thá tíð, mihte ge spreca ge gangan. Wáes tháer on neáw-este untrumra mauna hús, on thám hyra theaw wáes thaet hí thá untruman and thá the aet forthfore wáeron inlaedan sceoldan, and him tháer aetsomne thenian. Thá báed he his then on aefenne tháere nihte the he of worulde gaugende wáes, thaet he on thám húse him stowe gegeárwade, thaet he restan mihte: thá wundrade se theng for hwón he tháes báede, forthón him thúhte thaet his forthfore swá néh ne wáere; dyde hwaethere swá-swá he cwaeth and bebeád. Oud mid-thý he thá tháer on reste eóde, and he gefeóde móde sume thing aetgaedere mid him specende and gleówende wáes the tháer áer inne wáeron, thá wáes ofer midde-niht thaet he fraegn, hwaether hí áenig húsél tháer-inne haefdon? Thá andswarodon híe and cwaedon, 'Hwílce thearf is thá húsles? ne thiure forthfore swá néh is, nú thú thus rótlice

ad illum, et ab omni ira remotam, habere: eumque vicissim rogabant placidam erga ipsos mentem habere. Qui confestim respondit: 'Placidam ego mentem, filioli, erga omnes Dei famulos gero.' Sicque se caelesti muniens viatico, vitae alterius ingressui paravit; et interrogavit, quam prope esset hora qua fratres ad dicendas Domino laudes nocturnas excitari deberent. Respondebant, 'Non longe est.' At ille: 'Bene, ergo, expectemus horam illam.' Et signans se signo sanctae crucis, reclinavit caput ad cervical, modicumque obdormiens, ita cum silentio vitam finivit. Sicque factum est ut quomodo simplici ac pura mente tranquillaque devotione Domino servierat, ita etiam tranquilla morte mundum relinquens, ad ejus visionem veniret; illaque lingua quae tot salutaria verba in laudem Conditoris composuerat, ultima quoque verba in laudem ipsius, signando seso, et spiritum suum in manus ejus commendando, clauderet: qui etiam praescius sui obitus exstisise, ex his quae narravimus, videtur."

and thus gladlice to us sprecende eart.' Cwæth he eft, 'Berath me hwaethere hūsel tó.' Thá he hit on handa haeide, thá fraeng he, hwaether hí ealle smylte mód and bútan eallum incan blíthe tó him haefdon. Thá andswarodon hí ealle and cwáedon, thaet hí náe-nigne incan tó him wistan, ac hí him ealle swithe blíthe-móde wáeron; and hí wrixendlice hine báedon thaet he him eallum blíthe wáere. Thá andswarode he and cwæth, 'Míne bróthro thá leófan, ic eom swithe blíthe-mód tó eow and tó eallum Godes mannum.' And he swá wæs hine getrymmende mid thý heofonlican wég-néste, and him othres lífes ingang gearwade. Thá-gyt he fraegu, 'Hú néh tháere tíde wære thaette thá bróthru arisan sceoldon and Godes folc láeran, and heora uht-sang singan?' Andswearodon hí, 'Nis hit feor tó thón.' Cwæth he, 'Téla, utan we wel tháere tíde bídan.' And thá him gebáed and hine gesenade mid Crístes ródetácne, and his heáfod onhyldde tó thám bolstre, and med-mycel faec onslaepte; and swá mid stillnesse his líf ge-endade. Ond swá wæs geworden, thaette swá-swá he hluttre móde and byle-wite and smyltre willsumnesse Drihtne theowde, thaet he, eác-swylico swá smylte deathe middan-geard wæs forlaetende, and tó his gesýhthe becóm; and seó tunge the swá monig hálwende word on tháes Scyppendes lóf gesette, he thá swylce-các thá ýtemestan

word on his hérénece, hine-sylfne
 seniende, and his gíst in his handa
 bebeodende, betýnde. Eác-swylice
 thaet is geségu, thaet he wære
 gewis his-sylfes forthfore, of thám
 the we nú secgan hýrdon."

His death is supposed to have occurred about A. D. 680, and his remains were interred within the walls of the monastery which he had long adorned.

It was long maintained that there were two poets of the name of Caedmon, styled respectively, "the earlier" and "the later," but the only foundation for an opinion of the kind seems to have been the verses found in the foregoing version of Bede, which differ from those in the introductory matter of the "Paraphrase." It is now admitted, however, that those lines were composed by Alfred himself from the Latin of Bede, who records merely the ideas which had been conveyed to the mind of the herdsman by his nocturnal visiter, and which were to serve as the basis of his main poem. Of the merits of Caedmon it is hardly necessary to speak, as they will be appreciated by whoever peruses the specimens of his manner here given. Many of his descriptions are highly graphic, and between some scenes in his account of the revolt and condemnation of the angels and of the fall of man, and portions of the *Paradise Lost*, a striking analogy will be perceived. Indeed, Milton might be well termed the *English Caedmon*.¹

¹ "The type of the Anglo-Saxon religious poetry," says Mr. Wright, "was Caedmon, who, according to the legend, received miraculously in a dream the gift of song. We are far from believing, as some have wished to explain the matter, that this miracle really occurred, and that it may be accounted for naturally, on the presumption of the simple and easy construction of Anglo-Saxon verse. On the contrary, that Caedmon's poems were exceedingly beautiful we have Bede's own testimony, a man well skilled in and much attached to the poetry of his forefathers; and that they were by no means easy to compose, we may be convinced by a comparison of the older religious poetry with that which was certainly written at a later period, (when the minstrel, though he still existed, was no more the same personage he had been,) such as the metrical translations from Boethius attributed to King Alfred. The terms in which Bede speaks of the miracle, show how extraordinary it appeared to those who lived at the time, that one who had not been taught the profession of poetry, should be able to compose like a regular bard. All, indeed, that we are justified in concluding from this story is, that Caedmon was considered to be so far superior to his contemporaries in the same art, that it required (as has often been the case under similar circumstances) the formation of a particular legend to account for it. It is highly probable that

Our Selections have been confined to Book I., or the Old Testament History, along with legends now lost, which, as handed down to us we have rejected, substituting captions in their place, and numbering the verses the Selections themselves. Had any evidence existed that the Books formed two distinct poems, and only two, or that Caedmon's compositions, as constituting the Paraphrase, had we might have adopted both a different division and numbering.

It was the blending of legends with Scriptural history to change the title of Caedmon's productions from the phrase of *Parts of the Holy Scriptures*, to the one given at the head of our Selections.

1.

1-23.

For us *there* is much propriety
That we the Guardian of the skies,
The glorious King of Hosts,
With our words praise,
In our minds love.
He is of power *the* essence,
The head of all
Exalted creatures,
The Lord Almighty.
To him had *the* beginning of things
Origin been,
Nor now cometh *any* end
Of *the* eternal Lord;
But ever will he be powerful
Over *the* heavenly thrones;
With high majesty,
Just and exceeding-firm,
He has held *the* heavenly concaves,

we still have some of his compositions among the mass of which has been preserved; and we are fairly authorized in their style and particular subjects, that at least some parts were first by Junius, and more recently by Thorpe, under Caedmon's name, in their earlier form, to that poet. They possess all the merits above enumerated."—*Biographia Britannica Literaria*, Art. pp. 19, 20. London, 1842.

Which were established
Wide and far,
Through *the* power of God,
For *the* children of glory,
For *the* guardians of spirits.¹

"Riht," *right, justice*, we may say.—"Wuldor-Cyning," lit. *Glory-King*.—"Hérigon," and "lufion," we have written in the place of "hérigen," and "lufien."—"Maegna," the plural.—"Heáh-ge-seafta," the adjective forming a compound with the noun and undeclined. (See Vol. I., Part I., Sec. I., § 74, Notes).—"Ric," we have read for "rice," which, if correct, would be '*with kingdom*,' or '*with jurisdiction*.'—"Swith-seórm," here written for "swith-seróm," which is not even required by rhythm; rhythm and alliteration, as will be perceived, being the controlling principles of Anglo-Saxon verse. (See Gram. § 475—§ 480, along with the subjoined Note.)²

25. "And," found at the beginning of this line, we have omitted.

31. "Lustum," *joyfully*, the Dat. or Abl. plural used adverbially.

¹ When translations are made at length, as in the above instance, those words in English which are either not expressed, or which have no corresponding terms in Anglo-Saxon, from idiom or otherwise, will be found in italics. In other cases, as in Vol. I.

² "The poetry of the Anglo-Saxons," says Mr. Wright, "was neither modulated according to foot-measure, like that of the Greeks and Romans, nor written with rhymes, like that of many modern languages. Its chief and universal characteristic was a very regular *alliteration*, so arranged that, in every couplet, there should be two principal words in the first line beginning with the same letter, which letter must also be the initial of the first word on which the stress of the voice falls in the second line. The only approach to a metrical system yet discovered is that two risings and two fallings of the voice seem necessary to each perfect line. Two distinct measures are met with, a shorter and a longer, both commonly mixed together in the same poem, the former being used for the ordinary narrative, and the latter adopted when the poet sought after greater dignity. In the manuscripts, the Saxon poetry is always written continuously like prose, perhaps for the sake of convenience, but the division of the lines is generally marked by a point. Some Anglo-Saxon scholars, and the Germans more particularly, have advocated the printing of the alliterative couplet in one line, while others are equally zealous for its separation into two. This is, perhaps, more a matter of taste than of great importance, though the mode, now generally adopted, of dividing the alliterations into couplets, seems to be countenanced both by the pointing of the manuscripts and by the circumstance that, if the longer metres be arranged according to the other method, the length of the lines becomes rather inconvenient and unseemly. The harmony and alliteration of the lines; as well as the dividing points, are often lost in the manuscripts by the inaccuracy of the scribes."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 7, 8.

33, 34. In these lines, "*Drihtnes dugethum*" may be rendered, '*by the power of the Lord,*' with "*dugethum,*" as the plural for the singular; or, by removing the point after this word, the translation of the passage might be—

*They judged; in the excellencies
Of the Lord were
Exceedingly happy.*

35. "*Synna ne cuthon,*" *knew not of sins.*

40. "*Elles ne,*" we may say '*nothing else.*'

43-47. *Ere that the guardian of the angels,
For presumption,
A part in error,
• Would no longer work
Their own advantage.*

53. "*Wulder-faesten-wic,*" the *fortress of glory*, i. e. heaven. This compound could also be rendered, the *glorious fortress*, or, as Mr Thorpe has it, "*the glory-fast abode.*"

54. "*Werodes thrym,*" we have read in the place of "*werodes thrymme,*" and as in apposition with "*hfe.*" "*Thrymme,*" as the Dat. or Abl., would require a change in "*sfd*" and "*swegl-torht,*" such as would destroy the rhythm of the line; and the same thing would take place if these adjectives were made to agree with "*wic,*" as the last member of the compound in which it stands, and the Acc. masculine.

58. "*And thaes engles mód,*" and the *mood of that angel*. This line is very expressive, "*mód*" indicating the intimate moral change which the angels underwent in their fall. It implies that they became completely assimilated to their leader.

74. "*Weorce tó leáne,*" with *anguish for reward*.—"Weorce," in the Abl., or at least in the same case as "*leáne.*" So in every instance of the kind.

81. "*Gásta wearda,*" we have read for "*gásta weardas,*" as the latter word can only be in apposition with "*wraecna,*" and must therefore be in the Genitive. Should it be said that the same verb in Anglo-Saxon may govern other than the same case in the same construction, even admitting the correctness of the theory, we could not suppose different cases when there was apposition strictly implied.

114. "*And gefeán ealle,*" and of all *joy*.—Mr. Thorpe, "*and all of exultation;*" but "*ealle*" here is evidently the Old Abl., like "*torhte*" in the next line.

121. "Gegremed grymme," *bitterly provoked*.—"Grymme," here the adjective in the Old Abl., used adverbially upon the principle explained in Vol. I., Part I., Sec. VII., § 4. Such usage is very common, and, in poetry especially, requires the student's attention.

124. "And him on faethm gebræc," *and crushed them in his grasp*!—The use of "faethm," the Acc., for "faethme," the Dat., adds to the force of the idea.

144. "Swearte siðe," *on their dark way*.—The Old Abl. again, as will be frequently found in the poetry of the language, while its admission will lead to the avoiding of many an error in translating.

161. "Dugutha mid Drihtne," *excellencies with the Lord*.

163. With this line commences the second division in the MS., or Canto II., but to us the connection appears to be unbroken.

200. "Geseted wurde," predicated of each of the preceding terminations, taken separately; otherwise the plural would have been used. A common idiom in the language, especially in poetry.

208. "Ac ðæs wida grund," *but this wide abyss*.

210. "Fremed," we have written for "fremde," as required by correct orthography.

217. "Semian sin-nihte," *lower in perpetual night*.

233. "Graes-ungrêne," lit. *grass-ungreen*.

256. "Sceóp thá bām naman," *devised then names for both*

261. "Wlito-beorht geœcaft," *a beautifully-bright creation*.

265. "Daeg æreosta geseáh," *day (the) first saw*: Mr. Thorpe, "the first day saw," but the former idea is the more poetic, as it represents the day looking out from the east upon the "dark shade" (deorce sceáde) which was prevailing "over the wide abyss," (geond síðne grund,) and commencing its course first in order. Then comes the evening, or twilight, impelled by the Creator, first with regard to the night, but in the rear of day now retiring. The twilight, however, lingers but a short space, as we find night immediately rushing upon its track, and closing the first of a series of revolutions which have continued ever since. It will thus be perceived that Caedmon does not make light to flash suddenly upon creation, as is usually inferred from the account in the Book of Genesis. The whole passage is one of considerable beauty. We will also here observe that "the first day" would have been expressed by "daeg se forma," or "se forma daeg."

269. The third division in the MS., which commences with this line, is an unnatural one.

306. "Folca hrófes," *of the roof of nations*, sc. predicated of the firmament, and a highly-poetic idea.

319. "Stowe gestefnde," *fixed in place*.

323. "Síd, astæomne," *vast, in one collected.*

335. "And gefeterode," *and fettered.* "In this part of the MS says Mr. Thorpe, "are vestiges of three leaves that have been cut out." Of "gefeterode," which we have filled out, only "gefetero" legible.

353. "Listum," *skilfully*, like "lustum" in line 31.

363. "Liothende bán," perhaps for "aliothende bán," a *dismembering bone*, i. e. a bone, the removal of which dismembered Adam's body in allusion to the vulgar opinion, of time immemorial, that a man has one rib less than he ought to have, an opinion derived from the allgorical account of the formation of woman in the Book of Genes. Mr. Thorpe's rendering, "a *jointed bone*," is not justifiable in any way. Compare line 352.

364. "Wer unwúndod," not put absolutely, which would require the Dat. or Abl., but parenthetic with "*wæs*," understood.

369. "Heó wæron englum gelice," *they were like unto the angel*—This line we would reject, as it is superfluous both for the sense and the alliteration of the passage. It seems to be an interpolation, and interrupts the connection.

374. "On woruld cennede," *into the world brought forth.*—"Cennede," we have written for "cenned," which is at least an error in transcription for "cennde," as a contraction. So in l. 402, "gesealde," for "geseald," and whenever such instances occur. Their recurrence, though, is not very frequent, but more common in some pieces than in others, even when rhythm absolutely requires the contrary. The reader can always determine whether much or but little stress should be laid on the penult, with the proper termination in such cases.¹

¹ We conceive that we have taken no unwarrantable liberty in making changes of the kind, noticing them, however, when important, or differing materially from the text as it has come down to us. It is well known that the ordinary mode of transmitting poetry among the Anglo-Saxons, as among the early Greeks, even after the time of Homer, and in the infancy of all nations, was by means of the Scóp or Minstrel, whose name in its derivation coincides exactly with the *ροίητής* of the people just mentioned. "The natural result of this mode of transmission," says Mr. Wright, "was, that the original works of Caedmon and his contemporaries, as well as the Romances, were considerably disfigured in their passage from one reciter to another, and the more so, because the persons by whom they were chiefly preserved were often themselves professed minstrels, and therefore more likely to adulterate them. When these minstrels sung them, it was of course in the dialect which they themselves spoke, and hence it happens that we find them all *written* in the pure West Saxon of the age to which the manuscripts belong; for at that time the West Saxon had become the language of learning, the Attic dialect of our island. To the philologist this must ever be a subject of regret, for it has deprived

425. "Wanne mid winde," *lowering with wind*.—"Wanne," we have written for "wann," which is evidently incorrect.

438. "And on world sende," *and sent into the world*.—"Sende,"

us of the means of examining closely the dialects and changes of the Anglo-Saxon language. Sometimes the minstrel forgot a few lines, or a long passage, and the poem became imperfect; sometimes he lost a line, or a word, and was obliged to make one to supply its place, or to borrow one which his memory might supply from some other poem; and at other times he might change particular passages, more especially the introductions to poems, to suit the occasion, or to please his own fancy. Hence the argument raised against the authenticity of the poetry attributed to Caedmon, because its introductory lines do not agree with certain other lines that have been accidentally preserved as Caedmon's Introduction, loses much of its weight. Again, as every thing tends to show that the minstrels paid little attention to the claims of any particular author to what they sung, even the name of Caedmon would soon be forgotten, except as one of the worthies of Bede's history; and the King of the West Saxons himself might read or listen to his poetry, without being aware that it was the composition of that famous poet of whom he had been reading in the historian.

"The manuscripts which remain, to whatever page we turn, bear witness to the truth of these remarks. If we collate two or three manuscripts of the same prose Saxon work, we find few variations, and those of a trifling description, such as the omission of an unimportant word, or the change of certain letters which were always used as interchangeable. But the manuscripts of Anglo-Saxon poetry abound in every kind of defect, and these faults are mostly of such a nature as to show that their contents must have been taken down from recitation. We have seldom the opportunity of comparing two manuscripts of the same poem; but in the Exeter Manuscript there are some fragments of what is printed as Caedmon, and by a comparison of these, we find that words beginning with the same letter are continually interchanged in the alliteration, that whole lines which had escaped the memory of the reciter had been supplied by others which still made alliteration and sense, that a word, a line, and sometimes a paragraph, had been lost here and there, and these are combined with a host of smaller variations. Sometimes a passage has suffered so much, that it no longer affords either alliteration or sense, (or, as we should say of modern verse, either rhyme or reason), and the latter folios of the manuscript of Caedmon are evidently nothing but the stringing together of such passages of the original as the scribe could at the moment recall to memory. The number and character of these variations also support the argument above stated for the antiquity of the poetry itself."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 22-24. London, 1842.

But while agreeing with the author quoted, in the main opinions here advanced by him, it must be borne in mind that the more important or complete a poem was, the less liable it would be to undergo any disfigurement at the hands of minstrels, especially as those through whom we have probably received the most that has come down to us, were those whose acquirements fitted them for the halls of royalty, or who had the foremost place in the monastic choir. And with regard to those poems "which time and casualties have spared to us" being all "written" in "pure West Saxon," we think that we can detect in one and another many a "more northern form."

here the Perf. Part. connected with "aðsólede," and tense connected with "gæceóp."

439. "Tháera yldesta," (the) *first of which*, or perhaps *which*; in either case, supposing that "yldesta" should be "ylde," as the MS. has it, as well as "tháera" for "Thorpe" says, "The MS. seems to be defective in this position being made of Pison being the *first*, analogously three, and which is necessary to the construction and so the poet may have applied "yldesta" to Pison as being *first* the sacred record.

441. "Folc-weras," probably intended to express the *the region* through which the Pison flowed.

442. "Sáe-foldan dæl," which Mr. Thorpe thinks is translation of the "*land of Havilah*."

443. "Bráde bebugeth," *widely encompasses*.

444. "He beleác útan," *he enclosed it about*, sc. the dæl."

461. "Eá in-flédu," the *river flowing in*, lit. *flooded* flowing its banks when swollen.

466. "Wíde nemnath," *widely call*.—"Here," say "a leaf appears to have been cut out of the MS."

507-509. So beauteous was his form in *the* heavens,
That come unto him from *the* Lord of Hosts
He was like unto the bright stars.

Compare "Abbot Aelfric's View of the Sacred Scriptures" 118.

549. "Trymede getimbro," *fortified structures*. So trymed," a *fortified city*; Ps. 107: 11.

628. "Symble fyr oðthe gár," *always fire or pie* "Gár," lit. *a dart*, whence *cold*, which pierces like a dart.

667. "Thurh heora miclan mód," *through their fierce* may say, as "mód" is here the plural.

715. "Befylled," *felled, struck down*.

730. "Wá lá áhte ic mínra handa gewæld," *O the power of my hands!*

749. "Slith-hearda," the definite state, because "th" easily understood.

791. "On-wendan him tháer willan sínea," *corrupt* his will.

814 "And hæfdon úre setla gewæld," *and had* seats.

818. "Hia," without doubt depending on "gethafa."—"Gien," in return, we may say.

827. "Windan on wolcne," *revolve in a cloud*, i. e. perhaps, wind up in one of the clouds of smoke arising from the abyss. See the idea which seems to have obtained among the Anglo-Saxons about the position of hell from the Dialogue between Solomon and Saturn. (Vol. I, Art. X.) Solomon having put the question, "Saga me forhwán býth seó sunne read on æfen?" *tell me why the sun is red in the evening?* Saturn replies, "Ic the secge, forthón heo lócath on helle," *I tell thee, because she looketh into hell.* So the throne of God was placed above the solid concave of the skies in the east, or rather the southeast, as may be inferred from ll. 1420–1430 of this Poem. Thence the origin of light on the first day, from him who is light itself, comparing what is said under l. 265.

873. After "lára" occurs another hiatus in the MS.

886–889. Lion-like in air,
 In hostile mood,
 He dashed the fire on each side of him
 With a fiend's power.

907. "Thá him tó gingran selfum," *which to themselves as disciples.* Adam and Eve being here considered by the poet in such relation to the Creator.

918. "Ylde bearn," *a child of man*, predicated of any one, as "go-hwile," which follows, would also imply.

924. "Other," *one of them, the one, or one of the two.*

966. "Tháer is ealra frecna mæste," *where is of all perils (the) greatest*, with "thæt" understood before "mæste;" otherwise we must read "mæst," *most*.

983. "Up tó Gode," *up with God.*

998. "Willan," *from will, voluntarily.*

1012. "Witeth," *ruleth, strictly, decreeth.*

1035. "Self-ſceafta," *self-created.*

1054. "The," *whether.*

1057. "Wisma," the Gen. plural of "wise."

1062. "Thá ic hine neht geseáh," *when I last saw him.*

1075. "Ac thú meahst the forthfaran," *but thou mayest take thee off.*

1217. "Aet thisses ofastes," *eat of this fruit.*

1232. "Thaes," *wherefore.*

1246. "Idesa seó betste," *of women the best.* Mark the flattery of the tempter. So in l. 1313, "Eue seó góde," *Eve the good!*

1294. "For his *dáedum*," *through his means*.

1304. "The hire *áer* *thá* *sýne* *onláh*," *who ere to her that vision raised*.

1310. "Freme," *for her advantage*.

1327. "Láeste *míne* *lára*," (he) *obey my instructions*—"Láeste *míne*," we have read for "*láest mína*."

1354. "Heofon-ríces *thólian*," *forfeit the heavenly kingdom*.

1360. "Hire *aet* *heortan*," *at her heart*, i. e. in her bosom.

1361. "Aeppel *unsaelga*," (the) *unblest fruit*, with "*se*" understood before the adjective, and both in the Nom. singular.

1381. "Forleág *híe* *thá* *mid* *ligenum*," *enticed her then with lies*.

1394. "Treówa," *pledges*.

1402. "On his *gearwan*," *by his habit*.

1444. "Nú *haebbe* *ic* *his*," *now have I of it*.

1454. "Elles," here apparently governed as the Gen., by "*wuhte*," according to Gram. § 443.

1464. "Legde him *lustas* on," *excited desires in him*.

1473. "Menn," not so much in apposition with "*leóde*," as the object continued, or further dwelt upon.

1509. "Thaes," *because*.

1544. "Tó full-manigum *daege*," *for full many a day*.

1555. "His *sorge*," *sorrow on that account*, lit. *sorrow of it*.

1594. "Leóde," here, *country*, or *land*.

1609-1612. Now will I again nearer the flame,
Satan will I there seek;
He is in the swart hell,
Bound with *the* clasping of rings.

These lines we regard as addressed by Satan's emissary to himself. We have therefore separated them from the portion of the address intended for the arch-fiend. The whole, indeed, is neither more nor less than a soliloquy.

1618. "Símon," *with fetters*.—Thorpe.

1626. "Onsáeton," perhaps, *brooded over*, and connecting itself with "word."

1652. "Georne," *duly*.

1664. "Foreweard," *the condition, or agreement*.

1676. "Heónane," we may say, *from this very spot*, as expressing the full force of such formations.

1724. "Of *lithum minum*," *from my limbs*, referring to the formation of her from one of his ribs.

1727-1729. So may it now rue me
For evermore,
That I saw thee with my eyes.

Which closes the twelfth Canto of the MS.

2.

Commencing in the twenty-first Canto of the text, in the MS., and closing with the twenty-second.

1-41.

The Lord sent
Rain from *the* skies,
And also widely let
The well-brooks
Throng on *the* world,
From every vein.
The torrent-streams
Swart, resounded,
The seas mounted up
Over *the* shore-walls.
Strong and fierce was
He who ruled *the* waters,
Who covered and overwhelmed
The depraved sons
Of mid-earth
With *the* dusky wave ;
Men's natal lands,
Their homesteads, ravaged.
Their mind's crimes avenged
The Creator on men ;
The deep griped fiercely
On *the* fated nations.
For forty days,
And of nights an equal number,
Was *the* punishment stern,
Fatally grim to men.
The King of Glory's
Billows dashed
The lives of *the* impious
From out *their* carcasses ;
Flood covered all,—
Rough under *the* heavens !—
The high mountains

Over the wide ground,
 And raised afloat
 The ark from earth,
 And with it the nobility (*noble ones*),
 Whom blessed
 The Lord himself,
 Our Creator,
 When he closed up that ship.¹

"Of *áedra gehwære*," from every vein. Comp. XV.—"Concerning the Earth."—"Aedra," the Gen. by "*gehwære*," according to Gram. § 445.—"*Swógor swoughed*."—"Nihta," governed like "*áedra*."

47. "*Faere*," qualifying "*brogan*," in l. 49.

57. "*Thæt wæs máera wyrd*," that was a marked

59. "*Nán tó gedále*," nought exempt, lit. nothing supposing "*wuht*" to be understood with "*nán*," as the next line would seem to require.

69. "*Ed manna*," the regeneration of men, i. e. of which earth was to be re-peopled.

93. "*L. and C.*," one hundred and fifty.

105. "*The*," referring to "*dúnum*," in l. 101.—"*The*" the Genitive.

115. "*Thære he rúme-dreáh*," for which he suffers

120. "*Heónon-weard*," ebbing, lit. hence-ward.

121. "*Haeleth langode*," the chieftains longed, sc. "*Haeleth*," the singular used for the plural, "*haelet*" usually with the verb in the plural. The usage will be common one in the poetry of the language. The referred to are Noah and his sons.

130. "*Thá*," when; or, by interruption of the idea, after "*laédan*," then.

131. "*Forthweard scipes*," the commander of the ship being here employed for "foreweard," as is very often from its denoting *first*, *chief*, as an adjective, rendered sense given. Mr. Thorpe says, "*At the ship's prow*;" that "*forthweard*" could be made to mean *the prow* would still have to be in a case meeting the question.

190. "*Rúm-gál*," exulting in space, i. e. in her no as "*rúm*" would imply.

¹ The richness of the Anglo-Saxon language in synonyms is in every page of the national poetry.

196. "Gesaét," we have not hesitated to read here for "gesette."
 220. "Salwed," *pitched*.—Thorpe.

3.

From Canto XXVIII. of the MS.

1. "Gewiton hfe feower thá," *departed they then the four*.
 11-14. Must many a fear-struck
 Pale-faced damsel
 Trembling go
 Into a strange one's embrace.
 22. "Sweótum súthan," *with their bands from the south*.
 24. "Wrathum werian," *from foes defend*.
 60. "Eorle," perhaps, *for the leader*.
 66. "Gomorra," probably with "-wara" understood, as carried forward.
 83. "Gewát seó waepna láf," *departed the leaving of the weapons*,
 i. e. those who survived the battle.
 91. "Maegth," employed like "haeeth," as already mentioned.
 In prose we would have "maegtha."

4.

From Canto XXXVI. of the MS.

34. "Steápes and geápes," *up and around*.—Genitives, according to Gram. § 439.
 42. "Thá thaet fyr-gebraec," *when that fire-crash*.
 44. "Lothes," to be pronounced *Lot-hes*.
 56. "Begeat," *overtook*.

5.

From Canto XLII. of the MS.

1. "Nearwe genyddon," *closely (they) pressed*, sc. from before the Egyptians.
 4. "Sigel-wara land," i. e. Ethiopia.
 11. "Baelce," *with a canopy*.
 29. "Swá-theáh," *although*.
 36. "Feld-húsa maest," *that greatest of field-houses*.

6.

From Canto XLIII. of the MS.

1. "Hlúd herges cyrm," *loud was the shout of the*

3. "Aefena gehwám," *each evening.*

11. "Ofer sceótendum," *over the archers.*

15. "Neowle niht-sctúwan," *the falling night-sha*

18. "Heofon-candel," *the heaven-candle, here t*

The term usually applied to the sun and moon.

32. "Hatan líge," *at (the) hot flame.*

40. "Rihte stráete," *in a straight course.*

7.

From Canto XLIX. of the MS.

1-10

Affrighted were *the* people,

Dread of *the* flood seized on

Their sad souls ;

Ocean wailed with death ;

The billow-tops were

With blood besteamed ;

The sea foamed with gore ;

A cry was on *the* waves ;

The water was full of weapons ;

A death-mist arose.

16. "Gylp wearth gnornra," *their vaunt became a*

18. "Genap," *rose as a cloud.*

25. "Mére módgode," *sea raged.*

31. "Látthe cyrmdon," *the hostile uttered.*

32, 33.

The air thickened up

With fated voices.

49. "Searwum asæled," *with the war-implements*

50. "Bárenode," *we have read for "bárenodon."*

51. "Wítodre fyrde," *to the devoted host.*

52-58.

When *the* wandering stream,

The sea ever-cold

With salt waves,

As was *its* custom,

Its eternal stations,

A naked compulsory messenger,

Should come to visit.

"Swá wáes gewuna," l. 55, we have read for "aflastum gewuna," as probably correct, and as consonant with the connection, though not constituting a perfect alliteration. With regard to the latter, Mr. Thorpe says, "I am unable to assign even a conjectural sense to this line." The whole passage is predicated of the return of the tide.

59. "Fleáh faege gást," *flew the spirit of death, or, of doom*, supposing "faege" here to be the Gen. of a noun, such as the adjective of the same form calls for. The line we have read at the suggestion of Mr. Thorpe, in the place of "Fáh fethe gást," and in preference to "Fáh faege gást," which he adopts himself in his translation, "*Hostile was the spirit of death.*"

62. "Heolfre geblauden," *with corruption tainted*.

84. "Helpendra path," probably for "helpende path," and parenthetic, rendering "forhabban," in the preceding line, in the sense of *restrain*. Mr. Thorpe's reading, "helpendran path," a *safer path*, with "forhabban" in the sense of the two simple members, which would also require "mód" to be in the Dat., does not appear to make sense of the passage.

86. "He," referring to "mére-streámes."

101. "Sweet," another case of the singular for the plural.

II. FROM ABBOT AELFRIC'S VIEW OF THE SACRED SCRIPTURES.

Taken from the Praxis appended to Rask's Grammar of the Anglo-Saxon Language, with emendations.

1.

1-14.

The Almighty Creator
 Manifested himself,
 Through the great works,
 Which he performed at *the* beginning,
 And would that the creatures
 Might see his wondrous,
 And in glory with him
 Dwell in eternity,
 In his subjection
 Ever obedient unto him ;
 Because it is very unjust
 That created beings
 Unto him be not obedient,
 Who created and formed them.

29. "Be-*thán-the*," *according as*.

35-70.

Here is the true Trinity
 In these three persons :
 The Almighty Father,
 Of no other come,
 And the great Wisdom,
 Of the wise Father
 Ever (of him alone
 Without beginning) begotten,
 He, who redeemed us
 From our bondage afterwards,
 With the humanity
 Which he received of Mary ;
 Now is *the* love of them both
 Unto them both ever common
 That is the Holy Spirit
 Who all things quickeneth,
 So great and so mighty,
 That he with his grace
 All the angels enlighteneth,
 Who dwell in *the* heavens ;
 And *the* hearts of all men
 Who live on mid-earth,
 Those who rightly believe
 In the living God ;
 And all men's sins
 Truly forgiveth,
 Unto those, who of their sin
 Voluntarily repent ;
 And *there* is no forgiveness
 Except through his grace :
 And he hath spoken through *the* prophet
 Who prophesied about Christ ;
 Because he is the will,
 And, manifestly, *the* love
 Of the Father and of the Son,
 As we have before said.

82. "Tyn engla werod," *ten hosts of angels*.

91. "Búton eallum synnum," *without any sin*, lit.
 or free from the whole catalogue of sins, without any
 idiom expresses.

126. "Thæs ðe he him forgeáf," *for that whi*
him.

128. "Thaeca-the swithor geornlice," *so much the more willingly.*
 —"Geornlice," in its full force, *eagerly.*

53-56. Then discovered the proud one
 What his powers were,
 When his feet might not
 Anywhere indeed stand.

2.

11. "And tha circlican theawas," *and the ecclesiastical rites.*
- 21-26. Of youthful age,
 And handsome figure ;
 Strong in constitution,
 And comely in aspect ;
 Very lively in disposition,
 And acute in understanding.
31. "Beseáh," *looked about.*
33. "The tha niwan waes gehádod," *who had then been lately consecrated.*
47. "His gymene habban," *have charge of him.*
78. "Thaet he his-sylfes geweald," *that he possessed power of himself, i. e. was his own master.*
105. "And swá-swá módig hors," *and as an unruly horse.*
142. "Aeror," *strictly, a reduplication of form.*
178. "The me besorh ys," *which is precious to me.*—"Besorh," *lit. a source of anxiety.*
184. "He, Leóf! ys nú dead," *he, Sir! is now dead.*
191. "He ys Gode deað," *he is dead unto God.*
241. "And wearth him aesterweard," *and was after him, we may say, an idiom differing but little from the Saxon.*
296. "Fela daga on-án," *many days together.*—"On-án," *lit. into one.*

III. A PARAPHRASE OF THE PATER-NOSTER.

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. IX., Chap. iii., with corrections and emendations.

16-32. Thou art in *the* heavens,
 A hope and comfort ;

Brightest of joys!
 All bow unto thee;
The multitude of thy spirits,
 With one voice,
 Call unto Christ;
 All exclaim thus:
 Holy art thou! holy!
 King of *the* heavenly angels!
 Our Lord!
 And thy judgments are
 Righteous and large;
 Careth equally for every *one*
 Our Maker, for each *one* of *the* mult
 Well shall it be with him who does
 Thy will.

38. "~~Thae-the~~," *because*.

40. "Ealle geættest," *hast ordained all thereto*.

55. "Earda selost," *happiest of stations*.

59. "Eágena beorhtnysse," *brightness of eyes*.

73. "Ríce-raedbora," *a powerful Counsellor*.

80. "Tháer . . . on," *whereon*.

83. "Ana, aegþer," *alone, either, predicated of nature of the Son*.

85. "Miclum gemaærsod," *greatly magnified*.

89-98. Thy glorious word shall be
 Widely heard.
 Then thou thy host
 So fair wilt bless.
 Thou wilt give might and protectio
 Unto a great multitude;
 And we will thank *thee*,
 Many thousands;
 All *the* angel-band
 With one voice.

99-118. As thee in *the* heavens,
 An Exalted Majesty
 Noble and eternal,
 Forever thank
 Pure and chosen
 Servants of Christ;

As they sing and pray unto thee,
Their faithful God,
The honor and grace
Of all the people,
 Since thou so exhortest them,
 Most Blessed King!
 As thou art condescending,
 Of all the world
 Be unto thee the thanks and praise;
 Of thy mercy,
 The glory and good intent.
 Thou art distinguished
 In the kingdom of heaven
 As high Caesar.

124. "Rúm-heort-hláford," *Lord of an ample heart.*

129-132. *Thou didst give unto each kind*
Its own manner of being;
 And thy mercy forever
 Over the children of men.

133-146. *So with peace thou sendest*
Our loaf daily;
 From thy riches
Thou rightly dividest
 Meat unto thy servants;
 And promisest them more
 After the spirit's departure,
Even thy Father's kingdom,
 Which was in the beginning
 Beauteously prepared;
 Happiest of stations!
 And eternal life,
 If we truth and right
 Always pursue.

152, 153. *Form us in heart,*
A holy spirit within.

162. "Thæt us ne scámige eft," *that it may not shame us afterwards.*

167. "The fram wíte and fram wére," *who from "wíte" and from "wér."* The expressiveness of these terms in this connection, will

be perceived from their proper import as appearing in Anglo-Saxons, Vol. I.

169-172. *When those rotted away shall again
Bone with the flesh,
All one whole
Again become.*

178. "Bútan geára," *without gear*, we may say, *pings*.

183. "Gewitnessa," *bodies of witnesses*, with the prefix.

187. "Hell-waru, thriddle," *the population of the* collection, referring to the devil and his angels.

191. "Eardas," *stations*.

205. "Láthe beswican," *with evil to offend*.

230. "Cyne-bearn gecydd," *the royal child anno*

235. "Befealdan," *fold up*.

243. "A on worulda forth," *ever in the lapse of a*

IV. A PARAPHRASE OF THE "GLORIA"

Taken from Sharon Turner's *History of the Anglo-Saxons*, B. IX., Chap. iii., with corrections and emendations.

1-14. Unto Thee be glory and praise
Widely extended
Through all nations;
Favor and good-will,
Strength and mercy,
And *the* love of every mind;
The peace of *the* just,
And thy own jurisdiction
As displayed *in the* world:
Since Thou art able to govern
Every power of *the* lands,
And the wind of *the* upper air,
And rulest *the* welkin,
All in righteousness.

"Ealle," l. 14, referring to "woldcnu." "Wealdcnu" is the Genitive.

69. "Grówath swá *thú* hote," (they) *will grow as thou hast com-*
mended them.

71. "Hálige *dreámas*," *holy melodies*, i. e. those who utter them,
with pure, or clean voice, as in the next line.

80-90. And from age to age
 Shall dwell and rule
 The King in glory,
 And his, the chosen,
 Holy spirits,
 Beauteous angels,
 In exalted dignity,
 And glorious favor ;
 In true peace,
 In thanksgiving of souls,
 In gentleness of mind.

V. HYMN TO THE TRINITY.

From the *Codex Exoniensis*, pp. 24-26.¹

7. "Thá," *whom*, referring to "Thrýnes."

¹ "Codex Exoniensis: A collection of Anglo-Saxon Poetry, from a Manuscript in the Library of the Dean and Chapter of Exeter, with an English Translation, Notes, and Indexes, by Benjamin Thorpe, F. S. A., Honorary Member of the Icelandic Literary Society of Copenhagen. London, 1842."

In our Selections from this Collection, we have, as in Caedmon, usually adopted Mr. Thorpe's readings, when taking the place of forms evidently errors of transcription, or not belonging, strictly speaking, to the genius of the language. Among the peculiarities of the Codex Exoniensis enumerated by him, are "se theáh" for "swá theáh;" "awo" for "awa;" bi- for be-; e for æ; and, in the verbs, the 3d pers. sing. for the plural; the omission of -t in the 2d pers. sing., as "gehogdes" for "gehogdest;" -an for -on, in the plural termination; the termination -e for -a in the plural of substantives feminine, which, he says, "may be the work of a more recent corrupter." To these may be added the frequent omission of the termination -e, in the Acc. sing. of nouns feminine, as well as of the same in the Dat. of others, and in the Nom. and Acc. plural of adjectives and participles, the contraction of these last in many instances, the employment of o for a, as a variation, and the like. The omission of -e, would seem in most cases to have proceeded from the little stress laid upon it in pronunciation, and so of the -t, as mentioned above. It must be borne in mind that a poem was very often taken down from recitation, and unless the scribe was well versed in grammar, he would be exceedingly liable to commit errors affecting forms, and unemphatic terminations.

8. "Word-berende," lit. *word-bearing*, i. e. *endu*
 16. "Dóme geswithde," *confirmed in jurisdiction*
 left their "first estate" along with the angels who f
 21. "Unathreótendum," in *unvarying*, sc. "t
bers, as in the next line.
 26, 27. "Folgotha . . . cyst," *choice of services*.
 30. "Eágum," *with their eyes*.
 32. "Swegel-gehyrste," the *Ornament of heaven*,
 in the next line. Mr. Thorpe would consider "gehy
 "gehyrsta," referring it to "hý," i. e. the "Seraphi
 43. "Flíhte lacan," *sport in flight*.—Thorpe.

35-37. And with their wings
 The Lord Almighty's
 Countenance honor,

i. e. by hiding their own faces from him. See
 Thorpe—

 And with their wings
 The Lord Almighty's
 Countenance protect,

substituting "weardiath," in the place of the "wea
 l. 37; but we think our reading conveys the correc

63. "Wígendra Hleó," *Shelter*, or, *Safeguar*
 • "Weoroda God," the *God of Hosts*.
 70. "Thú gebletsud leofa," *live thou blessed*.
 73. "Heanum tó hrothre," in *comfort to the hus*

VI. HYMN ON THE NATIVITY.

From the *Codex Exoniensis*, pp. 11-17.

This piece, it will be observed, is partly in the
 between Mary and Joseph, relative to the Concepti

- 5, 6. "Freóthe . . . gedaélan," *part from peace*.
 23. "Afréfran fea-sceafre," *comfort me distress*.
 37. "Thæce," idiomatic for "thises." See also
 43. "Tó-withre," *against* considering the wo
 preposition, and as in the same case as "wrathum."
 50, 51. And now *all* is changed
 Through *I* know not what.

70. "Thæt ic gen ne can," *that I yet know not*

72. "Mannes," governed by "can."
 75. "Geongre in gearðum," *young at home*. See also *Beowulf*, l. 25.
 84, 89. "Frófre Gást," *the Spirit of Comfort*.
 95. "Faemne forth, swá-theáh," *a virgin still, however*.
 97. "Woruld-cund be wéne," *worldly in estimation*, i. e. his father by repute.
 123. "Gefruguon mid folcum," *learned by inquiry among peoples*.
 167. "Riht-geryno," *the right mystery*.
 170. "Feor awhte," *in any degree far*.
 204. "Hean," agreeing with "grund" in the preceding line.
 217. "Thón ofestlicor," *the more speedily*. See *Beowulf*, l. 1003.

VII. HYMN ON THE CRUCIFIXION.

From the *Codex Exoniensis*, pp. 67-73.

4. "Sárig-ferhthe," *sad in soul*, lit. *sad-souled*.
 24. "Wihte," *in aught*.
 25. "Beám," we have read in the next line.
 34, 35. "The . . . his," *whose*.
 44. "On thære sunuan gyld," *in the sun's stead*.
 71. "Thóne open-ongeto," *when openly manifest*.
 105. "Threám," *with sufferings*.
 108. "Gód-webba cyst," *choice of goodly textures*, i. e. the best of them, referring to the veil of the temple.
 165. "Sorga to-glíðene," *their sorrows were passed away*.
 207. "Of hyra æthelum," *from their natures*.
 209. "Wundrum," *wondrously*.

✓ VIII. HYMN ON THE NATIVITY AND ASCENSION.

From the *Codex Exoniensis*, pp. 28-32.

2. "Gæst-gerynum," *in ghostly mysteries*.
 53-57. The order of these lines is, "Hæfde thá gefylled ymb feowertig dægena rimes, thæs-the he of foldan æor, fram deathe, arás."
 —"Dægena," an unusual form of the *Gen.* plural of the word, and "dægena rimes," perhaps, *consecutive days*.—"Thæs-the," *after*.
 82. "Here," says Mr. Thorpe, "two or more lines are obviously wanting."
 115. "On thám thing-stéde," *in that assembly-place*.

150. "Eard," his *habitation*, or, we may say, his own *country*.
 154. "Faeder ethel-stól," his *Father's chief-abode*, strictly *metropolis*.

IX. HYMN ON THE ASCENSION AND THE HARROWING OF HELL.

In continuation of the foregoing,—*Codex Exoniensis*, pp. 32–37.

42. "Wópes hring," *circle of weeping*, i. e. the *weeping circle*.
 72. "Beorhte gewerede," *brightly clad*.
 102. "Anes meahtum," lit. *by the powers of him one*, i. e. *by his sole might*.
 124. "Corthre ne lytle," *with no small train*.
 142. "Hals-hæft forgeáf," *restored the captive*.—Thorpe.

X. A DEPARTED SOUL'S ADDRESS TO THE BODY.

From the *Codex Exoniensis*, pp. 367–377.

1. "Behófath," governing "þ̃haes," and having "aeghwylc" in the next line for its nominative.
 8. "Thá þ̃he ær sámuð wáeron," *those that were ere together*.
 18. "Gehthum hrémig," *at times moaning*: Mr. Thorpe, "*anxiously moaning*."
 19. "Symle ymb seofon niht," i. e. *every seventh night*, and for the space of *three hundred years*—"þ̃rēo hund wintra"—as in l. 23.
 29. "Caldon reorde," *with cold voice*.
 42. "Hwaet wíte þ̃ú me, werga," *what a punishment wert thou to me, accursed one*!
 45. "Hú þ̃is is lang hider," *how far it is hither*, sc. from heaven, as in l. 47,—"*ufau, of roderum*," *from above, from the skies*.
 46. "Thé," governed by the "on" in "on-sende."
 59. "Ne ic th̃e of meahte," *nor might I from thee*, sc. go. The Vercelli MS.,¹ "Ne meahte ic th̃e of-cuman."
 67. "Hwaet ! ic uncres gedáles bád," *yes ! I awaited our separation*.
 69. "Nis nú se ende tó gód," *the end now is not too good*.

¹ A MS. preserved at Vercelli in Piedmont, and containing among fragments, the fine poems of the *Legend of St. Andrew*, and of the *Discovery of the Cross*. It probably belonged to some Anglo-Saxon, who had taken it with him on his pilgrimage to Rome, and from whom it had become separated in some way.

70. "Wæro þu the wiste wlaenc," *wert thou in food for thee luxurious.*

88. "Ne generedest," *didst not save, sc. from the punishments of hell so hard*, ll. 86, 87.

90, 91. "Míra gesynta . . . sceáme," *the shame of my happiness.*

111. "Bán bereáfode," *the bones stripped, sc. of their covering, the flesh.*

116. "Wemman mid wordum," *insult with words.*

124. "Hweorfan on han-cred," *depart at cock-crowing.*

132-136. And thee shall mold-worms
 Many chew,
 Shall tear in pieces thy sinews
 Swart creatures,
 Ravenous and greedy.

"Beslitan," *eat into holes, or still better, into slits.* The Vercelli MS. has "slitan sálice."

166. "Wúnda," *wounds of the soul, sins.*

181. "Aura," governed by "gehwylcum" in the preceding line.

188. "Othre siðe," *the second time.*

205-233. The head shall be peeled,
 The hands disjointed,
 The jaws made to yawn,
 The gums marred,
 The sinews sucked away,
 The neck guawed about,
 The ribs shall strip
 Fierce worms,
 In swarms drink the carcass,
 For corruption thirsty;
 The tongue shall be drawn apart
 Into ten pieces,
 As food for the hungry ones;
 Therefore it may not cunningly
 In words respond
 To the accursed spirit.
 Gífer is called that worm,—
 Unto whom are given jaws
 Than any needle sharper—
 Who sets to,
 First of all,
 In that earth-pit;

He tears apart the tongue,
 And insinuates *himself* through the teeth,
 And the eyes eats through
 Up into the head,
 And unto *the* dainty repast
 Clears the way for the others,
 For *the other* worms, unto the banquet.

"On tyn healfa," in allusion to some superstitious notion of the period.
 —"Gífer," i. e. the greedy one.—"Genetheth tó," an expression of doubtful import; but we have adopted Mr. Thorpe's rendering.

261. "Gífre grétath," *greedy greet thee*.

295. "Hearde," *deeply*.

321. Here, according to Mr. Thorpe, a leaf has been cut out of the MS.

II. POEMS ON THE DAY OF JUDGMENT.

I.

From the *Codex Exoniensis*, pp. 49–66.

5. "Gromra gár-fare," the *armed course of foes*.—Thorpe.

9. "Thaet," *so that*.

10. "Leánum hleotan," *share in the rewards*.

27. "The," *because*, lit. *in that*.

37. "Thónne Cwáacath," *then shall the bold one quake*; supposing, with Mr. Thorpe and others, that the Rune here for which we have been obliged to give the Roman, the "cén," is equivalent to the Anglo-Saxon "cén," *bold, KEEN*, in the old sense.¹

¹ "To Mr. Kemble I owe the information that the Runes here, and pp. 224 and 225, also those in the Vercelli Poetry, pp. 136 and 137, (A. and E., p. 66), form, when combined, the name of Cynewulf. Who this individual was, to whom we are indebted for the paraphrase of the Life of Juliana and perhaps all the Vercelli poetry, is not known; though among those bearing the name, whose memory has been transmitted to us, there is perhaps no one to whom the above-mentioned productions may with greater probability be ascribed, than Kenulphus, who in 992 became abbot of Peterborough, and in 1006 succeeded Alfeagus in the see of Winchester. To him Aelfric dedicated his Life of St. Ethelwold, and of him Hugo Candidus speaks in warm terms of praise: . . . 'quanto studio libros emendaverit . . . non est nostrae parvitatís explicare. Concurrunt cotidie, tam ex longinquis, quam et de proximis terrarum finibus, episcopi, clerici, et monachi, divites et mediocres, ad ejus magistrarium; et ad ejus, ut et quondam Salomonis, sapientiam audiendum; donec, post annum quatuordecimum, rapitur magis quam eligitur ad pontificum

43. "Thendan Y and N," *while misery and need*.—"Y" and "N," for the Runes "yr" and "nyd," as if "yrmthu" and "nyd."

51. Another Rune, the "eh," with appropriate lines, is evidently wanting here, as the interruption in the connection would indicate. Compare the same device in the following extracts, the first from the epilogue to the Legend of the Discovery of the Cross, and the second from the Legend of St. Juliana:

"A wæs oth-thæt.
Cuyæed cear-welnum.
C drûsende.
Thæh he in médo-healle.
Máthmas thege.
Aeplede gold.
Y guornode.
N-gefera.
Neare sorge dreáh.
Euge rûne.
Thæer him E fore.
Míl-pathas mæet.
Módig thraegde.
Wirum gewlenced.
W is gewithrad.

Gómen æfter geárum.
Geogoth is gecyrred.
Ald onmedla.
U wæs geára.
Geogoth-hádes glæm.
Nú synt geár-dagaa.
Æfter fyrst-mearce.
Forth-gewitene.
Líf-wynna gelidene.
Swá L to-glíðeth.
Flódas gefysde.
F aeghwám bíth.
Læne under lyfte.
Landes fraetwa.
Gewítath under wolcnum, etc."

Wintoniensis civitatis.' In spite, however, of this panegyric, Malmesbury says: 'Wentanum episcopatum Kenulphus, Burghensis Abbas, nummis nundinatus fuerat, sed non diu sacrilego ausu lætatur; ante duos annos hominem exiit.'

"Grimm is inclined to assign a higher antiquity to the Vercelli Poems, taking for granted the integrity of the lines on which his surmise is partly founded, but which to me seems very questionable. In the following lines (see pref. to A. and E., p. xi. note),

hwaethre git sceolon · lytlum sticcum · leoth-worda dæl ·
furthur reccan, etc. (V. P., p. 83, And. 1487-89),

he takes 'git' to be the dual pronoun, but I believe it to be the adverb, and that for 'sceolon' we should read 'sceal on,' 'sceal' being the first person singular governing 'reccan;' the whole then becomes clear, and all conjecture as to the sense to be given to 'reccan' superfluous. Kemble is disposed to give the authorship to Kenulphus the abbot and bishop, and to me probability seems manifestly in favor of that supposition."—*Codex Exoniensis*, pp. 501, 502.

Mr. Wright also says upon the same subject: "Leland, led by Hugo's account of Cynewulf, inserted him under the name of Chenulphus, in his catalogue of English writers; but no one had been able to specify any literary production of which he was the author, until Mr. Kemble recently discovered the name concealed in a playful device among the Anglo-Saxon poems of the Exeter and Vercelli manuscripts. There can be no doubt that a person

"Thónne me gedáelath.	Sigora Syllend.
Deóráste ealra.	Thónne synnum
Sibbe to-slitath.	E, W, and U.
Sin-híswan tú.	Acle bíðath.
Micle mód-lufan.	Hwaet him aeste
Mín sceal of líce.	Déman wille.
Sawul on sithfaet.	Lifes to leáne.
Nát ic sylfa hwider.	L, F beófath.
Eardes in cyththe.	Seómath sorg-ce
Of sceal ic þissum.	Synna wúnde.
Secan otherne.	Sár eal gemon.
Aer-gewyrhtum.	The ic sith othth
Gongan iú-dáedum.	Geworhte in wor
Geomor hweorfeth.	Thaet ic wópig s
C, Y, and N.	Teárum maenan
Cyning bíth réthe.	

In the last it will be observed, that the Runes are significant, whether natural or factitious.

52. "Bíth se Wscacen," *the hope shall have departed*, as in the next line. M

"The wain shall have departed
Of earth's treasures,"

and remarks: "I unhesitatingly take the Rune 'wén' to represent 'waen,' a *wain* or *carriage*, both on account of the article 'se,' and of the sense, which is at least as good as that of 'wain' by supposing it, with Kemble, to stand for the fœder (Archæol. Vol. XXVIII, p. 363.)" But it cannot be taken in the former of the foregoing extracts, as in that it is devoid of "sense," as we could not say "the wain" in the former and with regard to the masc. "se," we may suppose it to be a transcription for "seó," if "wén" is always feminine "biscop," for "se arcebiscop."

named Cynewulf was the author of some of the religious poems, but we think it by no means clearly established that he was the author of Peterborough. The poet appears to have been in the claim to the authorship of his works, by attaching his name to some portion of them, as the prologue or epilogue. The Runic alphabet had a meaning taken as words, independent of signification; and to take the consecutive letters of a person's name and to introduce them in order as words, was a process analogous to that of acrostics in Latin, from which the idea was probably adopted. *Britannica Literaria, Anglo-Saxon Period*, pp. 501, 502.

54. "U was langa," *of old was long*.—"U," in the place of the Rune "ûr," here taken to represent the Saxon "ær."

55. "L-flôdum belocen," *with water-floods encompassed*.—"L-flôdum," for "lagu-flôdum," the Rune "lagu," representing the same word in Saxon.

56. "Líf-wynna dæi," a *portion of our life-joys*: Mr. Thorpe—"the *region of life's joys*;" but in the next line we are evidently told what the "líf-wynna dæi" is.

57. "F on foldan," *substance on earth*; the Rune "feoh," for the same Saxon word. At that day—"se mæra daeg"—the "wén" of earth's treasures is to depart. They are to perish—"byrnan on bælo,"—just as they formerly did when the "lagu-flôdas" covered every thing. Such appears to be the idea of the poet.

69. "Gæsta gifrast," *greediest of spirits*: Mr. Thorpe—"greediest of guests," and read as parenthetic. See *Beowulf*, l. 202.

101. "Leahtrum fá," *with crimes stained*.—"Fá," here the Nom. plural agreeing with "hý."

112. "Bí heofon-wommon," *through the four corners of heaven*.

143-155. Now is it most like unto that
 As if we on the liquid flood,
 Over the cold water,
 In barks were sailing,
 Through the wide sea,
 With ocean-horses
 The flood-wood were traversing.
 A perilous stream is that,
 One of boundless billows,
 On which we are here tossed
 Through this weak world
 Windy seas,
 Over the path of the deep.

Perhaps for "wuda," which we have written for "wudu," we ought to read "wadu," *fords, depths*.

169. "Ealde yth-méaras," *old coursers of the wave*.

II.

6. "Mægne," *greatly, powerfully, with power*.

34. "With tungla gang," *towards the stars' course*.

108. "Forth forworhte," *evermore undone*.

114. "Egsan," *with dread*.

120. "Mangum tó þinge," *in judgment to many.*

126. "Heápum geneáhhe," *in bands abundant.*
being a subdivision of the "herge," is here very expressing the attendant host as divided, and again subdividing the company marshaled under its leader.

131. "Hlemmeth hata lég," (the) *hot flame shall r*

139. "Ofer sér-woruld," *over the former world.*—The force of many of the Anglo-Saxon compounds will have to be explained by the student before this.

166, 167. Winds shall swough,
Crashing blow.

The want of a sufficient number of synonyms and expressions in English will be perceived in translating Anglo-Saxon poetry.

171. "Fyllath mid feore," *shall fell with their breas*

179. "Maegen-werge," *exceedingly accursed.*

198-200. Shall moan afflicted
All mid-earth,
At that dread time.

III.

10-39. Shall tumble down everywhere,
In pieces broken, *the city-walls*;
The hills shall melt,
And the high cliffs
That ere against ocean,
Firm against *the floods,*
The dry ground shielded,
Stith and stadefast
Bulwarks against *the wave,*
Against the encircling waters.
Then every creature,
Every beast and bird,
The death-flame shall seize;
Shall fare along *the earth*
(The) fire-swart flame,
Like a raging warrior,
As formerly *fared the water-gushes,*
The floods precipitated.
Then in *a fire-bath*
The sea-fishes shall sweal,
Checked in swimming;

Each beast of the wave
 Weary shall die;
 Water shall burn as wax!
 There more wonders shall be
 Than it any one in mind
 May conceive:
 How the stun and the storm,
 And the mighty tempest,
 Shall break the broad creation.

"Stæthfaeste," *stade*fast, from "stæth," a *shore*, or STADE, (Gloss *sub voc.*), unless we should read "stédfaeste," *stead*fast.

60. "Landes ahwær," *anywhere on earth*.—"Landes," the Gen. governed by "ahwær," according to Gram. § 466. Compare the Banished One's Complaint, (XXIII.), l. 16.

63. "Græfeth grimlice," *shall grimly delve*.

190. "Banneth," *shall proclaim*.

199. "Neode and nýde," *by force and compulsion*. There is really no distinction of meaning in these nouns. The one word is only a variation of the other in form.

205. "Gesúnde," *sound, healthful*, and agreeing with "sawla."

XII. THE PHOENIX.

From the *Codex Exoniensis*, pp. 197-242.

For the sake of the curious we here add the "*Carmen de Phœnice*," which, it will be observed, has been very much amplified by the Anglo-Saxon paraphrast, while the fable itself has been extended by the same hand to denote the doctrine of the resurrection, an application by no means new in the Christian church. The revival of the phoenix from its own ashes, a mythos which obtained general credence at one time, as mysterious as that land of mysteries in which it originated, might well be taken to represent the reconstruction of man from his original elements at the end of one of the cycles of time, if it was not so intended by a people ever anxious to lift the veil of Isis, that veil which shrouded futurity from human gaze. Both the original and the paraphrase will be found interesting. The latter has been styled a "noble" production, and contains, indeed, many highly poetic passages. Among other things which it comprises, will appear the Anglo-Saxon view of the Paradise of the Blessed.

"Est locus in primo felix oriente remotus,
 Qua patet æterni janua celsa poli,

Nec tamen aestivos hiemisve propinquus adort
 Sed qua sol verno fundit ab axe diem.
 Illic planities tractus diffundit apertos,
 Nec tumulus crescit, nec cava vallis hiat ;
 Sed nostros montes, quorum juga celsa putant
 Per bis sex ulnas eminet ille locus.
 Hic solis nemus est, et consitus arbore multa
 Lucus perpetuae frondis honore viret.
 Cum Phaëthonteis flagrasset ab ignibus axis,
 Ille locus flammis inviolatus erat ;
 Et cum diluvium mersisset fluctibus orbem,
 Deucalionaeas exsuperavit aquas.
 Non huc exangues morbi, non aegra senectus,
 Nec mors crudelis, nec metus asper adit,
 Nec scelus infandum, nec opum vesana cupid
 Aut Mars, aut ardens caedis amor furor ;
 Luctus acerbus abest, et egestas obsita pannis,
 Et curae insomnes, et violenta fames ;
 Non ibi tempestas, nec vis furit horrida venti,
 Nec gelido terram rore pruina tegit ;
 Nulla super campos tendit sua vellera nubes,
 Nec cadit ex alto turbidus humor aquae.
 Sed fons in medio est, quem vivum nomine dic
 Perspicuus, lenis, dulcibus uber aquis,
 Qui semel erumpens per singula tempora mens
 Duodecies undis irrigat omne nemus :
 Hic genus arboreum procero stipite surgens,
 Non lapsura solo mitia poma gerit.
 Hoc nemus, hos lucos avis incolit unica Phoe
 Unica, sed vivit morte relecta sua ;
 Paret, et obsequitur Phoebo memoranda satell
 Hoc natura parens munus habere dedit,
 Lutea cum primum surgens Aurora rubescit,
 Cum primum rosea sidera luce fugat,
 Ter quater illa pias immergit corpus in undas,
 Ter quater e vivo gurgite libat aquam ;
 Tollitur, ac summo consedit in arboris altae
 Vertice, quae totum despicit una nemus :
 Et conversa novos Phoebi nascentis ad ortus,
 Expectat radios et jubar exoriens :
 Atque ubi Sol pepulit fulgentis limina portae,
 Et primi emicuit luminis aura levis,

Incipit illa sacri modulamina fundere cantus,
Et mira lucem voce ciere novam,
Quam nec aëdonia voces, nec tibia possit
Musica Cyrrhaeis assimilare modis;
Sed neque olor moriens imitari posse putetur,
Nec Cyllenaeae fila canora lyrae.
Postquam Phoebus equos in aperta refudit Olympi,
Atque orbem totum protulit usque means,
Illa ter alarum repetito verbera plaudit,
Igniferumque caput ter venerata silet,
Atque eadem celeres etiam discriminat horas,
Innarrabilibus nocte dieque sonis;
Antistes nemorum, luci veneranda sacerdos,
Et sola arcanis conscia, Phoebe, tuis;
Quae postquam vitae jam mille peregerit annos,
Ac si reddiderint tempora longa gravem,
Ut reparet lapsum fatis vergentibus aevum,
Assueti nemoris dulce cubile fugit;
Cumque renascendi studio loca sancta reliquit,
Tunc petit hunc orbem, mors ubi regna tenet.
Dirigit in Syriam celeres longaeva volatus,
Phoenices nomen cui dedit ipsa Venua,
Secretosque petit deserta per avia lucos,
Hic ubi per saltus silva remota latet;
Tum legit aërio sublimem vertice palmam,
Quae gratum Phoenix ex ave nomen habet,
In quam nulla nocens animans perrumpere possit,
Lubricus aut serpens, aut avis ulla rapax.
Tum ventos claudit pendentibus Aeolus antris,
Ne violent flabris aëra purpureum;
Neu concreta noto nubes per inania coeli
Summoveat radios solis, et obsit avi,
Construit inde sibi seu nidum, sive sepulcrum,
Nam perit ut vivat, se tamen ipsa creat.
Colligit hinc succos et odores divite silva,
Quos legit Assyrius, quos opulentus Arabs,
Quos aut Pygmaeae gentes, aut India carpit,
Aut molli generat terra Sabaea sinu;
Cinnama dehinc, auramque procul spirantis amomi
Congerit, et misto balsama cum folio:
Non casiae mitis, nec olentis vimen acanthi,
Nec thuris lacrimae guttaque pinguis abest;

His addit teneras nardi pubentis aristas,
 Et sociat myrrhae vim, panacea, tuam.
 Protinus instrato corpus mutabile nido,
 Vitalique toro membra quiescentia locat:
 Ore dehinc succos membris circumque supra
 Injicit, exequiis immoritura suis;
 Tunc inter varios animam commendat odores
 Depositi tanti nec timet illa fidem.
 Interea corpus genitalem morte peremptum
 Aestuat, et flammam parurit ipse calor;
 Aethereoque procul de lumine concipit ignem
 Flagrat et ambustum solvitur in cinerem;
 Quos velut in massam cineres in morte coact
 Conflat, et effectum seminis instar habent:
 Hinc animal primum sine membris fertur oriri
 Sed fertur vermi lacteus esse color.
 Creverit immensum subito cum tempore certum
 Sese ovi teretis colligit in speciem;
 Inde reformatur qualis fuit ante figura,
 Et Phoenix ruptis pullulat exuviis,
 Ac velut agrestes, cum filo ad saxa tenentur,
 Mutari tineae papilione solent.
 Non illi cibus est nostro concessus in orbe,
 Nec cuiquam implumen pascere cura subest
 Ambrosios libat coelesti nectare rores,
 Stellifero teneri qui cecidere polo;
 Hos legit, his alitur mediis in odoribus ales,
 Donec maturam proferat effigiem.
 Ast ubi primaeva coepit florere juventa,
 Evolat ad patrias jam reditura domos:
 Ante tamen proprio quicquid de corpore restat
 Ossaque vel cineres exuviasque suas,
 Unguine balsameo myrrhaeque et thure soluto
 Condit, et in formam conglobat ore pio;
 Quam pedibus gestans contendit solis ad ortus,
 Inque ara residens, ponit in aede sacra.
 Mirandam sese praestat, praebetque videnti,
 Tantus avi decor est, tantus abundat honor:
 Principio color est qualis sub sidere coeli,
 Mitia quem croceo Punica grana legunt,
 Qualis inest foliis quae fert agreste papaver,
 Cum pandit vestes Flora rubente solo.

Hoc humeri pectusque decens velamine fulgent,
Hoc caput, hoc cervix, summaque terga nitent;
Caudaque porrigitur fulvo distenta metallo,
In cujus maculis purpura mista rubet.
Clarum inter pennas insigne est desuper, Iris
Pingere ceu nubem desuper alta solet,
Albicat insignis misto viridante smaragdo,
Et puro cornu gemmea cuspis hiat.
Ingentes oculi, credas geminos hyacinthos,
Quorum de medio lucida flamma micat.
Aequatur toto capiti radiata corona,
Phoebaei referens verticis alta decus.
Crura tegunt squamae flavo distincta metallo,
Ast unguis roseo pingit honore color.
Effigies inter pavonis mista figuram
Cernitur, et pictam Phasidis inter avem.
Magniciem terris Arabum quae gignitur ales
Vix aequare potest, seu fera, seu sit avis;
Non tamen est tarda, ut volucres quae corpore magno
Incessus pigros per grave pondus habent;
Sed levis et velox, regali plena decore,
Talis in aspectu se tenet usque hominum.
Convenit Aegyptus tanti ad miracula visus,
Et raram volucrem turba salutat ovans:
Protinus exsculpunt sacrato in marmore formam,
Et signant titulo remque diemque novo.
Contrahit in coetum sese genus omne volantum,
Nec praedae memor est ulla, nec ulla metus.
Alituum stipata choro volat illa per altum,
Turbaque prosequitur munere laeta pio;
Sed postquam puri pervenit ad aetheris auras,
Mox redit ista, suis conditur illa locis;
At fortunatae sortis filique volucrem!
Cui de se nasci praestitit ipse Deus.
Foemina vel mas haec, seu neutrum, seu sit utrumque,
Felix quae Veneris foedera nulla colit;
Mors illi Venus est, sola est in morte voluptas;
Ut possit nasci, appetit usque mori.
Ipsa sibi proles, suus est pater et suus haeres,
Nutrix ipsa sui, semper alumna sibi.
Ipsa quidem, sed non eadem, quia et ipsa, nec ipsa, est,
Aeternam vitam mortis adepta bono."

1. "Hæbbe ic gefrugen," *I have learned by inquiry*

23. "Hleóthra wyn," *delight of sounds!*

51. "Unaméthes wiht," *ought unsmooth.*

65-130. Calm is that glorious plain,
The sunny bower glitters,
The woody holt, joyous;
The fruits fall not,
 Bright products,
 But the trees ever
 Stand green,
 As them God hath commanded;
 In winter and in summer
The forest is alike
 With fruits hung;
 Never fade
The leaves under the sky,
 Nor them will flame scathe
 Ever throughout ages,
 Ere that destruction
 Unto the world shall be.
 When of old the water's mass
 All mid-earth,
When the sea-flood covered
The earth's circumference,
 Then that noble plain
 In every thing entire,
 Against the billowy course
 Stood preserved,
 Of the rough waves
 Happy, inviolate,
 Through the favor of God.
It shall abide thus in bloom,
Until the coming of the funeral conflagration
Of the Lord's judgment;
 When the death-houses,
 Men's cavern-chambers,
 Shall be opened.
 There in that land is not
 hateful enmity,
 Nor wail nor vengeance,
 Evil-token none,
 Old age nor poverty,

Nor the narrow death,
 Nor loss of life,
 Nor coming of harm,
 Nor sin nor strife,
 Nor sore revenge,
 Nor toil of indigence,
 Nor desire of wealth,
 Nor care, nor sleep,
 Nor grievous sickness,
 Nor winter-dart,
 Nor dread of tempests
 Rough under *the* heavens;
 Nor does the hard frost,
 With cold chill-icicles,
 Strike any one.
 There nor hail nor rime
 On *the* land descends,
 Nor windy cloud,
 Nor there water falls,
 Dispersed through air;
 But there water-streams
 Wonderfully curious,
 Wells spring forth,
 With earth-bubbings beautiful;
 Moisten *the* ground
 Pleasant waters
 From *the* midst of the forest;
 Which every month,
 From the turf of *the* earth
 Sea-cold burst,
 All *the* grove pervade,
 At times magnificently.

158. "Háliges meahtum," *through the might of the Holy One.*
 168. "Frymthe," *at the beginning.*
 181. "Ongean-cuman," in Latin, "ire obviam."
 201. "Under lyfte ofer lage," *under sky, over water.*
 332. "Syr-wara land," *the land of the Syrians.*
 484. "Sumes anlice," *somewhat as if.* Mr. Thorpe would read
 "sumeres," *in summer*, in the place of "sumes;" but we have below,
 "on haerfeste," *in harvest, or autumn.* Compare l. 623.
 669. "Flyht-hwates," *of the one prompt in flight.*
 712. "Gecynd," *nature, or sex.*

713. "The," *or*.
 769. "On sin-dreámum," *in perpetual joys*.
 775. "Gecornum," contracted for "gecorenum." P
 to read this line simply, "Thám gecorenum."
 819. "The," *because*.
 855. "Wintrum gebysgad," *oppressed with years*.
 910. "Lænan lífes," *of (this) frail life*.
 945. "Eádge," agreeing with "meorda," l. 943.
 953. "Hige weallende," *with ardent soul*.
 956. "Leohte geleáfan," *with light belief*.
 1011. "Gold," here the plural.
 1016. "Thisses," agreeing with "fugles," l. 1019.
 1031-1033. Compare the closing lines of the thir
 Day of Judgment. It is more likely that the Phoenix
 the same author, and that author Cynewulf, than that
 borrowed from him by another person.
 1053. "Thaet sind," *those are*.
 1106. "Hæle-hrá wérig," *a weary human corpse*.
 1163. "Here," says Mr. Thorpe, "some lines are
 ing, though the MS. has no hiatus."
 1178. "Ofer hrófas," lit. *over roofs*, i. e. *over every*
 1189. "Facne," *with guile*.
 1191. "Leohte werede," *clothed in light*.
 1333. "LUCIS AUCTOR," the AUTHOR OF LIFE. T
 with Latin, and even with Greek lines, preserving the
 very frequently practised by the Anglo-Saxon poets. S
 poems were written in that way.
 1335. "Merueri," *deserve*.
 1337. "Gaudia in coelo," *joys in heaven*.
 1339. "Maxima regna," the *highest thrones*.
 1341. "Sedibus altis," *on exalted seats*.
 1343. "Lucis et pacis," *of light and peace*.
 1345. "Alma letitiæ," *abounding in joy*.
 1347. "Blandem et mitem," *gentle and mild*,
 "Freán."
 1349. "Sine fine," *without end*.
 1351. "Laude perenni," *with perpetual praise*.

The internal evidence in this poem is in favor of C
 thor, and from similar expressions found in the latter
Paraphrase of the "Pater-Noster" and of the "*Glo*
 would infer that those productions owed their origin to

XIII. HYMN OF PRAISE AND THANKSGIVING.

From the *Codex Exoniensis*, pp. 38-48.

2. "Thæt we, wer-theóða," we have read for "Thætte wer-theóða," as "we" is required by the "us" which follows. Another reading which has been suggested, and which we at first followed in our Grammar, is, "Thæt Thé wer-theóða," with "Drihtne" in the next line in apposition with the "thé," and we may say, explanatory.

21. "Tó feorh-nere," for the *support of life*.

24. "Thæs we ealles sculon," for *all which we ought*.¹

¹ We cannot forbear quoting some of the passages of this poem, as beautifully versified by J. Conybeare :

1-36. "Befts it well that man should raise,
To Heaven the song of thanks and praise,
For all the gifts a bounteous God
From age to age has still bestowed.
The kindly season's tempered reign,
The plenteous store, the rich domain
Of this mid-earth's extended plain,
All that his creatures' wants could crave,
His boundless power and mercy gave.
Noblest of yon bright train that sparkle high,
Beneath the vaulted sky,
The sun by day, the silvery moon by night,
Twin fires of heaven, dispense for man their useful light.
Where'er on earth his lot be sped,
For man the clouds their richness shed,
In gentler dews descend, or opening pour
Wide o'er the land their fertilizing shower."

40-54. "Not such the doom
Our sorrowing fathers heard of old,
The doom that in dread accents told
Of Heaven's avenging might, and wo, and wrath to come.
Lo ! I have set thee on earth's stubborn soil,
With grief and stern necessity to strive ;
To wear thy days in unavailing toil,
The ceaseless sport of torturing fiends to live.
Thence to thy dust to turn, the worms' repast,
And dwell where penal flames through endless ages last."

119-172. "Thrice holy He,
The Spirit-Son of Deity !
He called from nothing into birth
Each fair production of the teeming earth ;
He bids the faithful and the just aspire
To join in endless bliss Heaven's angel choir.

38. "Cwide eft on-hwearf," the *sentence repealed*.
 48. "Fus-leoth galan," the *death-song sing*.—Thor
 51. "Wyrnum aweallen," *burst open with worms*.
 84. "Stæenne," contracted for "stænenne."
 134. "Eall fela," *all of many things, or many thing*
 148. "Sumum wig spède," we have assumed for
 reading, "sumum wiges spéd," which leaves "gyfet
 line without a subject. As the passage now stand
 would be :

War success unto one
 In the battle giveth.

261. "Fold-aerne faest," *in the earth-house fast*.

His love bestows on human kind
 Each varied excellence of mind.
 To some his Spirit-gift affords
 The power and mastery of words :
 So may the wiser sons of earth proclaim,
 In speech and measured song the glories of
 "Some the tuneful hand may ply,
 And loud before the listening throng,
 Wake the glad harp to harmony,
 Or bid the trump of joy its swelling note prolong.
 To these he gave Heaven's right laws to scan,
 Or trace the courses of the starry host,
 To these the writer's learned toil to plan,
 To these the battle's pride and victor's boast
 Where in the well-fought field the war-troop pos
 Full on the wall of shields the arrows' flickering
 Some can speed the dart afar,
 Some forge the steely blade of war,
 Some o'er ocean's stormy tide
 The swift-winged ship can fearless guide,
 Some in sweet and solemn lays
 The full-toned voice of melody can raise.
 So heaven's high Lord each gift of strength or st
 Vouchsafes to man, impartial to dispense,
 And of the power that from his spirit flows,
 On each a share, on none the whole bestows,
 Lest favored thus beyond their mortal state,
 Their pride involve them in the sinner's fate.'

Illustrations of Anglo-Saxon Poet

Mr. J. Conybeare remarks on this part,—“It will doubt
 classical reader of the exquisite choral song of Sophocles,
 commencing πολλὰ τὰ δεινὰ ; and the fine moral reflection v
 minates would not have disgraced the composition even of
 sophic poet of antiquity.”—Sharon Turner—*Hist. of the Anglo-*
B. IX., Chap. iii.

XIV. POEM MORAL AND RELIGIOUS.

From the *Codex Exoniensis*, pp. 104-107.

5. "Rime," *from the number.*
 12. "Saele brucan," *enjoy prosperity.*
 15. "Wéges willian," *desire its way.*
 21. "Geáru," unless intended for "geárum," with the usual mark over the *u*, ought probably to be read as the Gen. plural "geára."
 36. "Wyrpe gehycgan," *chance his thoughts direct.*—Thorpe.
 68. "Thá gehwylcum sculon," we have read for "Se gehwylcum sceal." Mr. Thorpe suggests, "Hý gehwylcum sculon," but we have preferred the relative.
 99, 100. Love with gifts
 Those who have less,
 A sentiment of true charity.
 112. "Of-an," *grudges.*
 116. "Béga," *of both*, sc. "egsa" and "ídel wuldor."

XV. POEM ON THE ENDOWMENTS AND PURSUITS OF MEN.

From the *Codex Exoniensis*, pp. 293-300.

- 62-65 One is possessed of little,
 An unfortunate man,
 Yet is *he* versed
 In *the* qualifications of mind.
 92. "Swá bith wyrhtan riht," *as is proper for a wright.*
 103. "Sum leotha gleáw," *one is skilled in the use of his limbs.*
 113. "Arum," *with oars.*
 177-180. One is eager
 For *the* devil's warfare;
 Is ever against sins
 Ready for *the* fight.
 189. "Lárum leóth-faest," *by instruction become an adept in songs.*

XVI. POEM ON THE VARIOUS FORTUNES OF MEN.

From the *Codex Exoniensis*, pp. 327-333.

"This piece," says Mr. Thorpe, "bears the impress of originality, and is highly interesting as affording a few glimpses into the manners

and habits of our forefathers, during a period when a concerning them, beyond such incidents as enter the extremely vague and scanty."

35. "Sceal," understood after "sum."

40-51. One shall in *the* wood
From *a* high tree
Wingless fall;
Shall be in flight, however,
Hover in air,
'Til that forthwith is not
The wild tree's fruit;
When he unto *the* roet
Shall sink, of life deprived,
Of soul bereaved;
Upon the ground shall fall;
His spirit is on *its* way!

"Lungre," we have read in the place of "lengre longer, as Mr. Thorpe has it, should be "leng," or gran," as the Acc. fem. agreeing with "hwile" und

64-83. One shall on *the* curved
Gallows ride,
In death shall be suspended,
Till that *his* spirit's casket,
His carcass bloody,
Broken shall be;
From him *the* raven there shall tal
His organs of vision,
The swallow-coated *one* shall tea
Him soul-less,
Nor may he from that villany
With hands defend *himself*,
From *the* loathed robber of *the* air
His life is departing
And he skin-less,
Hopeless of spirit,
Pale on the tree,
His fate abides,
With death-mist covered;
Unto him shall be *an* execrable na

With regard to the sense in which "ridan" is h
ble says, in his Gloss. to Beowulf, *sub* voc.,—" 'I

applied to death by hanging, as we used to say, while the old three-cornered gallows stood at Tyburn, 'to ride the three-legged colt foaled by an acorn.' So in Norse the gallows is called 'Hagbarth's horse,' from a hero of that name who perished by it. . . . An old form of condemnation says, 'einen dūren baum soltu reiten,' *aridum truncum equitabis*."—"Heáfod-sýna," lit. *head-vision*, reading the latter part of the compound in the plural—"Bíth . . . scacen," is *being expelled*, we may say.

84. "Sumne" and "scealon," we have read for "sum" and "sceal."

100. With "sceal" in this line must be understood "feallan," or the like, unless the idea is supposed to be carried forward and contained in "ealdre linnan."

163. "Sneáre wraestan," with *rapid flexion*.

166. The MS. here reads, "naegl neome cende," for which a meaning cannot be assigned.

178. "Se Waelisca," the *Welsh* bird.—Thorpe.

195. There can be no doubt that these last four poems are by one and the same hand. The internal evidence is strongly in favor of the supposition.

XVII. A FATHER'S INSTRUCTION TO HIS SON.

From the *Codex Exoniensis*, pp. 300–305.

8. "Deág thín Gewyrhta, *thy Maker is excellency itself*, we may say: Mr. Thorpe, "If *thy deeds be virtuous*," retaining the reading of the MS., "gewyrhtu," which would require both "deág" and "thín" to be in the plural.

15. "Efn elne this," *perform with boldness this*.

46. "Ne gewuna wyrnan," *hold not converse with a worse one*, i. e. do not associate with such.

47. "Wídon feore," *at any time through life*.

53. "Sý ymb rice swá hit maege," *be it as to power as it may*.

129. "And á sóthe tó-sýh," *and ever look to truth*.—"Tó-sýh," we have read for "tó-syge;" Mr. Thorpe with the latter, "And *truth ever tell*," which even in that case would not express the precise import of the words.

189. The close of sentiments, which if published in Ancient Greece, would have dignified the author with the name of philosopher.

XVIII. SELECTIONS FROM BEOWULF

From Kemble's *Beowulf*, pp. 1-220.¹

PROLOGUE.

Beowulf, one of the oldest Romances of the Anglo-Saxons have come down to us, and which connects that pe-

¹ "The Anglo-Saxon Poems of Beowulf, the Traveller's Song of Finnes-burh, edited, together with a Glossary of the words, and an Historical Preface, by John M. Kemble, Esq., M. A., of Cambridge. London, 1833."

² "The Romances of the Anglo-Saxons," says Mr. Wright, "occupy the same place in literature which belongs to the Iliad or the Odyssey. Their subjects were either exclusively mythological, or historical. Their passage by tradition from age to age, had taken a mythological form; and their hero himself is, probably, little more than a fabulous personage—a destroyer of monsters of every description, natural or supernatural, ogres, grendels, dragons. No weak or selfish feelings ever marred the straight course of heroic probity. Courage, generosity, and fidelity. The coward, the niggard, and the traitor, whenever they are spoken of with strong marks of abhorrence. The weaker characters scarcely any share in the action, is always treated with extraordinary respect. The plot of the poem is at once simple and bold. It is a romance, that of Finn had for its subject the mutual injuries of two tribes, and acts of vengeance repeated until the one was vainly dependent on the other. Sometimes the ladies stand forth as active and powerful agents. Thus the romance of Offa was the marriage of a king with a wood-nymph, and the hatred which he was regarded by his mother—a story frequently reproduced in the thirteenth century. The old German romance of the Nibelungen, for its subject the disastrous consequences which arose out of the petulance of two royal dames. The subject of that of Walther is to us only in a Latin dress, is the escape of a prince and his friends from the court of the Huns, where they had been detained a prisoner."

"The only perfect monument of Anglo-Saxon romance which time has left us, is Beowulf. In it we discover, what was perhaps more than probable by other considerations, that, after the Saxon conversion to Christianity, they carefully weeded out from their national mythology, or allusion to, those personages of the earlier mythology whose forefathers had worshipped as gods. But they went no further than to subordinate beings of the ancient superstition, the elves, nicor, and other fantastic creatures of the popular creed, still held their places; and the missionaries themselves believed in the spiritual and unseen powers, and treated them as their converts. The only difference was, that, whilst the heathen beings retained very nearly their original form and character, the monks they became so many black demons and mischievous spirits."

"That the early romances continued to be popular throughout the Saxon period, is proved by many circumstances. Indeed, the

residence in Jutland, about the time of the emigration of Hengist and Horsa with their followers to the shores of Britain, is interesting

in most instances the direct ancestors of the Anglo-Saxon princes, and they must therefore always have been listened to with attention. Many of the nobles appear to have had such romances attached to the early history of their own families, as was the case with Waltheof. That they formed part of the poetry in which King Alfred, from his youth, took so much pleasure, is proved by the manner in which he introduces the name of Weland, one of the most renowned personages of the Teutonic mythology, into his translation of Boethius. The manuscript of Beowulf, and those which contain the fragments that remain of other romances, are all of the tenth century, the age in which chiefly the Anglo-Saxon vernacular literature was committed to writing, which shows that they were then popular. As late as the time of the Norman conquest, we are told of one of the companions of the Saxon Hereward, who had been named Godwin, 'because he was as valiant as Godwin the son of Guthlac, who was so highly extolled in the fables of the Ancients,' a clear proof of their general popularity at that time. And at the same time, as we learn from Hereward's anonymous biographer, there was one Leofric, 'his presbyter at Bourne,' who seems to have still exercised in part the craft of the minstrel, or *scóp*; for 'it was his occupation to collect the deeds of the giants and warriors out of the fables of the Ancients, or from the accurate relation of others, for the edification of his hearers, and to write them in English in order to preserve them.' Leofric appears to have acted, in some measure, as the bard of Hereward's family.

"We not only trace the preservation of these romances down to a comparatively late period, but we can discover marks of their continued influence in various ways. From time to time we detect them interweaving themselves with the graver recitals of the historian. As the Saxons became in course of time more and more firmly settled in, and identified with Britain, their recollections of their old country became continually less vivid, the traditions connected with it less definite, and they began to forget the meaning of many of the old legends, although they were still punctually handed down from father to son. In ages like those of which we are now speaking—indeed more or less in all ages—the popular mind ever connects its traditions with some object which is constantly before the eye, and thus the old romances were associated with new places. A particular tribe, who had brought with them some ancient legend, the real scene of which lay upon the shores of the Baltic, after they had been settled for a time in England, began to look upon it as a story connected only with the spot where they now dwelt, and to perpetuate the error by giving the name of its hero to some object in their vicinity. Thus came such names as Grimesby in Lincolnshire, Wade's-Castle in the North, which took their names, one from Havelok's supposed foster-father, the other from a Saxon or northern hero, whose legend appears at present to be lost, although it was still preserved little more than two centuries ago. Thus, too, the legend of Weland was located in Berkshire. It was in this way that the Ongles, or Angles, settled at an earlier period near Sleswic, became by degrees confounded with the East-Angles in England; and thus the romance of Offa, one of the ancient Angle princes or 'heroes,' was under the hand of the historian Matthew Paris transformed into a life of Offa, King of the Angles in our island. Some such pro-

not only as an early monument of our ancestral language,¹ but also from the descriptions of life and manners which it contains, as well as

cess seems to have produced the more modern romance of Havelok, that of King Atla still preserved in Anglo-Norman and Latin, though in either form inedited, and perhaps all the other Anglo-Norman romances which form the cycle commonly attributed to the period of the Danish invasions, such as Guy of Warwick, Bevis of Hampton, and King Horn. In more than one instance we find the events of some older family romance mixed up with the life of an historical personage. Such, no doubt, was the origin of the history of Hereward's younger days, which his biographer acknowledges to be taken from what appears to have been a poem, written by Leofric of Bourne; and there are several incidents in it which are most remarkably similar to some parts of the romance of Horn, just mentioned. These were not the most humiliating transformations to which, in the course of ages, the Anglo-Saxon romances were condemned: as they had been originally formed in the childhood of nations, so at a later period they reappeared in the form of chap-books and ballads for the amusement of *children*; and it is more than probable that the great god Thor, the never-ceasing enemy of the Giants of the old Teutonic mythology, has degenerated into that popular but no less remarkable hero of the nursery, the famous Jack-the-Giant-Killer, the all-powerful hammer and the girdle of strength of the god having been replaced by the equally efficient sword of sharpness and the cap of invisibility."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 12-17.

¹ "It is remarkable," says Mr. Kemble, "that no notice whatever is taken of this fine poem by any Anglo-Saxon author: and although this is partly to be attributed to theological causes, it also furnishes a presumption that the invention of the work did not fall within the period embraced by their writings. In the absence therefore of all direct testimony, we must content ourselves with such an approximation as internal evidence will allow us to make, to the place and period which may claim the honor of its production. The date of the events described in *Bēowulf* is the middle of the fifth century: Hróthgár and Halga, two of the Danish kings actually reigning at the time, being, as recorded in our poem, the sons and successors of Healfdene the Second. As I shall have occasion to refer more than once to the story of these princes, I will give as much of their pedigree as is necessary in order to put the reader clearly in possession of the requisite knowledge. Fróda IV. reigned over Denmark, including most of the islands and the southernmost portion of the Scanian peninsula, A. D. 370. His sons were, 1. Ingeld; 2. Healfdene the second; 3. Fróda V. According to our poem, l. 117, Healfdene had four children, Heorogár, Hróthgár, Halga, and Elna, a princess. Of these, Hróthgár and Halga reigned together in Scania: and, according to Suhm, Ingeld was king in Sieland. Johannes Magnus, and Saxo Grammaticus agree in making Ingeld contemporary with Healfdene: but then they not only give us a double set of Healfdenes, the successors of Fróda I. and Fróda IV., but also make Halga king of Norway, and Healfdene of Sweden; which according to the *Heimskringla*, and to our poem, l. 4956, was in the power of Eadgils. The history of Hrolf Kraki, Halga's son, which is adopted both by Torfaeus and Holberg, agrees with our poem, l. 4223, in giving Fróda V., who, having murdered his brother Healfdene, was in his turn surprised and burnt to death by Hróthgár and Halga, leaving, according to our poem, a son, probably Fírothwulf, with whom Hróthgár made

from allusions to national superstitions, the knowledge of which it has helped to perpetuate. Although complete as a poem in some re-

a lasting peace, giving him to wife his own daughter Fréa-ware, and associating him with himself in the kingly dignity. In the episode to Beowulf, from which we learn these particulars, Ingeld is mentioned as the woman-lover, and so answers to the character given of him by Saxo and Johannes Magnus: the arousing him from his state of lethargic luxury, by the remonstrances of his foster-father, (the famous Starcather,) seems to be referred to in *L. 4260*, et seq.: and the recovery of his sword, (a legend there also mentioned, but with the details of which I am unacquainted,) is the subject of an allusion in the Traveller's Song, *l. 95*; perhaps this was from the sons of Swertung, by whom Fróda IV. was slain. It is worthy of observation, that although all the Norse genealogies, with the exception of the Flatey Codex where Halga is omitted, agree in making Hróthgár and himself partners in the kingdom, yet the Norse tradition is nearly universal, that after a time, Hróthgár, in consideration of large sums of gold, relinquished his share of it, and betook himself elsewhere; hence we hear but little of Halga throughout the poem: one account, however, asserts that they so divided the realm, that Hróthgár became lord of all the land, Halga of the water, that the latter was a famous sea-king, and that subsequently to the partition, Hróthgár altered the place of his metropolis, and founded Roskeldia, whence no doubt the story in our poem, of the building of Heort. According to Torfaeus, who I think puts these kings a little too late, Hróthgár was born, *A. D. 444*, and began to reign, *A. D. 460*. This, when we consider the traditional nature of the whole matter, agrees well enough with the Song of the Traveller, which makes Hróthgár contemporary with Hermanaric the Ostro-Goth, with the Burgundian Guthhere, (the Gundebald of Greg. Turon., Gundicar of Prosper. Aquit., Gunnar of the Edda Sæmundar, and Gunther of the Nibel. Nôt.,) and with Attila the Hun; consequently also with Sigmund the Waelsing, the Sifrit of the Nibel. Nôt., the Sigurdr Fafnisbani of the Edda. Sæm., and whose slaughter of the dragon and other adventures, related in the Scóp's song, (Beow. *l. 1750*,) are expressly stated to have been as yet unknown to his hearers.

"So much for the Danish princes; a far more interesting question however remains: who was the hero of the poem, Beowulf the Geat? Perhaps had the Skioldungar Saga, mentioned by Snorro in the Heimskringla, come down to us, we should have had no difficulty in answering the question: as it is, much must be left to conjecture. I am, however, of opinion that he was an Angle of Jutland or Sleswic, for he was the friend and brother-in-law of Hygelac, whose father Hrethel succeeded Offa on the Angle throne: according to Norse tradition this Offa (Uffi) was the son, according to our poem the nephew, of Garmund (Wermund) his predecessor. Wermund, Uffi, and Huhlek are in various Norse genealogies, published by Langebeke, placed immediately after Hrolf Kraki, (Halga's son;) but as it is quite certain that they never reigned in Denmark at all, and as the writers of these genealogies constantly put down in their lists the contemporary kings of neighboring lands, I consider those princes to have reigned in that order in Anglen during the periods of Fróda IV., Healfdene II., and Hróthgár in Denmark. Torfaeus, not knowing what to do with them in Denmark, at the time assigned for their existence by every tradition with which I am acquainted, and probably deceived by some such mistaken supposition as has made Professor Conybeare

spects, it is evident that it has suffered from the hand of the influence of Christianity, in scenes and episode

(*Illust. of Anglo-Saxon Poetry*) consider Healfdene as the son of Beowulf the son of Scyld, the son of Scef, assigns Garulf as he has chosen here to follow the incorrect Norse tradition put this prince, whom he looked upon as a Dane, as far back as the first century, in order to get him into his list at all: and on this account, I hold 444 to be really too late for Hröthgar's birth fact, as stated by the Song of the Traveller, very nearly Hermanaric, a supposition which coincides rather better with Garmund's reign. Matthew Paris, in his life of Offa the which he falsely believed to be in England, gives the legend of Offa as it is found in Johannes Magnus and Saxo, with all its details: and John of Brompton supplies us with the following pedigree: Woden, Wiclaet, Wermond, Offa, Dengelt, and his genealogies, in general it stands, Wiglet, Wermund, Ulfr, one Runic record we have Wisleth, Wermund, Uffi, Dan. This, there cannot be a doubt that the Offa of Matthew Paris is the Uffi, Ubbo, &c. of Norse tradition: that the poem, also, is evident from l. 3916, where a clear allusion to the necessity, until roused into action by the necessities of his position, therefore, I think, be right in placing Garmund and Offa as he also considers to be Angle princes, as early as the third century, the traditions of our Saxon forefathers, brought with them the impossibility of putting Garmund, Offa, and Hygelac in the Danish kings, without going back to the first century, and the poems of Beowulf and the Traveller's Song, as well as the accounts by Matthew Paris and John of Brompton; finally, if the accounts of the kings, falsely so inserted in the Danish lists, to be parts of the succession, warrant us in asserting them to be of Sleswic and Jutland, during the reigns of Hröthgar in I and Ohtere in Sweden, we shall have a very sober and satisfactory account of the titles by which Beowulf is an Anglo-Saxon prince, circumstances conspire to render it probable that we owe to the instance, the high terms of praise in which Offa is mentioned in the Traveller's Song describing him at some length as a powerful and glorious of kings. But above all, the utterance by the author of Beowulf of all the minuter traditions of the German, far more than the Norse version of Sigurd's adventures, sides closely enough with the Nibelunge Nôt, and rejects nearly the whole second volume of the Edda Saemundar: Angle or Geát, (for the Angles called themselves Geáts at the adventure; and the Saxon form of all the proper names in our story entirely out of the circle of Northern Sagas. It is formed from observation of the dynasties, obtains confirmation from geographical allusions in the poem. Thus the mention of the island ruled by Beowulf and Hygelac as an island, which agrees with the nature of Sleswic, excludes Thorkelin's supposition that the island was in the Baltic; and is equally conclusive against their being in the West Gautland; the more so, as our Geáts are separated

of which would have thrown no little light upon what remains, while in one or two instances, we meet with the introduction of ideas belong-

by a wide sea, (l. 5117,) while the Gauts and Sweones are conterminal. Moreover Heatho-raemis, where Brecca when beaten by Beowulf on the main sea, took refuge, is the island of Rom, (Romes-ae,) off the northwestern coast of Sleswic, nearly opposite to which, and not far inland, Ravenslund and Ravensberg yet retain a record of Hygelac's capital, Hrafnesholt.

"It is remarkable that neither in Beowulf nor in the Traveller's Song, a professed record of realms and dynasties, and apparently the composition of a contemporary of Hermanaric and Gunther, is the slightest mention made of Britain: moreover, the latter of these poems seems fixed as an Angle work, not only by the praises with which Offa is mentioned, but by the manner in which the poet defines Hermanaric's empire: he says it was 'eastan of Ongle,' i. e. to the eastward from Anglen, which, though it would answer the purpose of a description very well if Angles were his hearers, would not have been clear at all to Englishmen, who would look for Anglia in Norfolk. From all this, I infer that Beowulf records the exploits of one of our own forefathers, not far removed in point of time from the coming of Hengest and Hors into Britain: and that the poem was probably brought hither by some of those Anglo-Saxons who, in A. D. 495, accompanied Cerdic and Cyneric. For we well know how little time it requires to transform authentic history into the most fantastic traditions, especially among people whose belief in Jutes and dragons is sucked in with their mother's milk. Nor is the absence of all allusion to these events in our Anglo-Saxon historians at all to be wondered at; for Hengest and other Anglo-Saxons who came to England, though deriving their blood through many generations from the first royal progenitors of all the Angle and Danish kings, from Scaef, Scyld, and Beowulf the Scylding, were certainly not of the reigning family at the time. In Florence of Worcester the line of Penda leaves that of Hygelac at Offa, whose son Angengeat (or, according to the Chron. Saxon. An. 626, Angeltheow) was Cnebba's direct progenitor through Eomer, while through another son, Wihta, he was the ancestor of Hengest and the Kentish kings. Suhr, I think without sufficient authority for the one or the other, makes out Angengeat and Angeltheow to be names of Hygelac, and puts him at least a century and a half earlier than Hengest; I have I trust rendered it probable that on the contrary Beowulf was nearly Hengest's contemporary.

"The poem contained in the Cott. MS. *Vitellius. A. xv.*, and of which as accurate a copy as I could make is now presented to the reader, is, no doubt, not in its present form referable to so high an antiquity. In spite of its generally heathen character, there occur in it Christian allusions which fix this text at least at a period subsequent to A. D. 597. But it is also obvious that an older and far completer poem has once existed: of which, the numerous blunders both in sense and versification, the occurrence of archaic forms found in no other Anglo-Saxon work, and the cursory allusions to events which to the Anglo-Saxons after their departure from Sleswic must soon have become unintelligible, are convincing proofs that our present text is only a copy, and a careless copy too. Indeed, the fact that as early as the third century, the Jutes, Angles, and Saxons of Holstein were united into one people is well known: and as no one at all acquainted with the Anglo-Saxon language, its great completeness, and the manner in which its hidden laws influence every one of its developments, can listen for a moment to the pre-

ing to other than the ancient belief of the inhabit peninsula.

posterous story of its being a *rifacciamento* of languages, it ble that the tongue spoken by Hengest in Sleswic, was king, four centuries later, such provincial variations only as always subsist in every stage of a language. To suppose derived from a mixture of Old Saxon and Danish, is at once ignorant both of Old Saxon, Old Norse, and Anglo-Saxon, incompetency to pass a judgment upon the subject. I poem which is now published was not written in England older poem, of which this is a modernized form, was legends, celebrates an Angle hero, and was in all probability Anglen, and brought hither by some of the earliest Anglo who settled upon our shores. The necessity of compressing what I had to say upon this very interesting subject to omit a multitude of remarks which would throw light upon a portion of *Beowulf*: the more important of these will, however, be the index of proper names.

"The MS. of *Beowulf* consists of two portions, written hands, and differing very considerably in language: the portion is far the older, and serves to show that some few Anglo-Saxon tongue which are found neither in Gothic, Old Norse, nor Old Saxon, were even among us gradually introduced; such for example is the *æa* which finally superseded *a* before certain combinations of these letters. Had I been able to copy the plan, all these would have been carefully noted; as it is, I content myself with recommending my reader to study the profound scholar to whom this book is dedicated: and of which I do think that the *Deutsche Grammatik* is one of the most wonderful display of philological acumen that are preserved in the records of our language.

"The only complete edition of *Beowulf* hitherto published by Grimus J. Thorkelin, 4to. Hafn. 1815; but portions of the poem are in the works of Conybeare and Sharon Turner; and a specimen of it has been given in Denmark under the title of 'Bjowulf Helte-Digt fra forrige Aar-Tusinde af Angel-Saxisk paa N. F. S. Grundtwig.' 8vo. Hafn. 1820. It does not become me to undervalue the labors of another, yet when a book appears under an imposing name, there is danger lest by concealment of the cause of learning be made to suffer. Nothing but malevolence can excuse the trivial errors which the very best scholars are daily forced to correct; the case is widely different when those errors are so numerous as to destroy the value of a work. I am therefore most reluctantly compelled to state that not five lines of Thorkelin's edition can be found in which some gross fault either in the transcript or the translation betray the editor's utter ignorance of the Anglo-Saxon language. The works of Mr. Turner and Professor Conybeare, although immeasurably superior to Thorkelin's, are marked with many false readings of no light kind."—*Preface to Beowulf*, pp. xx.

That this is an Anglo-Saxon poem, and that the hero is G

In our Selections we have in general followed Mr. Kemble's readings and suggestions, the correctness of which time and research have only helped to corroborate, carefully noting, however, the few instances in which we have thought proper to differ from that gentleman.

In the punctuation, as elsewhere, we have been guided by what we conceived ourselves to be the proper meaning of any particular passage, acknowledging, however, the assistance we have received from the invaluable version of the poem by the same author.¹

Lines 1-104, the Prelude, according to the common opinion

1-34.

Lo! we of the Gár-Danes,
In days of yore,
Of the illustrious kings
The majesty have learned,
How the nobles
Carried out valor.
Oft did Scýld the son of Sceaþ

be no doubt. It would be as unreasonable to doubt that the "Faëry Queen" was a production of the English muse, or the "Gerusalemme Liberata," of the Italian, and that the hero of the latter was a European. There is no evidence that the poem itself was ever composed in any other language than the Anglo-Saxon, while Beowulf the hero is not only a Geat, but succeeds a relative upon the Angle throne.

With regard to the authorities upon which Mr. Kemble builds his historical observations, Johannes Magnus, Saxo Grammaticus, and the Norse accounts in general, we are convinced that but little reliance can be placed upon them, as it is well known that the Scandinavians, in their early history, appropriated to themselves both Germanic traditions and Germanic characters, especially such as belonged to the districts in their own vicinity. Both the chronology and the history of "Beowulf," the "Scop's Excursion," and the "Battle of Finnesburgh," as far as each goes, are deserving of more credence, as these poems are artless narratives, and agree with each other in the facts which they set forth. Among other absurdities, that of giving kings to Denmark when Denmark as a country did not exist, is the greatest. As late as the first quarter of the fifth century, the Danes appear to have consisted of only a few small tribes, independent of each other, confined to the coast of Scania and the adjacent islands, with some of the opposite points of Jutland, the remainder of which was occupied by the Angles, Saxons, and Jutes, with Frisians to some extent in the southwest. The truth is, both "Denmark" and her "kings" belong to a much later age—at any rate to a period subsequent to the emigration of the Germanic occupants of Jutland to Britain. See further observations in the sequel of the notes to this poem, with what is said under the "Scop's Excursion," xxi.

¹ "A Translation of the Anglo Saxon Poem of Beowulf, with a copious Glossary, Preface, and Philological Notes, by John M. Kemble Esq., M. A., of Trinity College, Cambridge. London, 1837."

From the hosts of his foes,
 From many tribes,
 The mead-thrones tear-away;
 The earl became an object of terror
 After he erst had been
 An outcast found.
 He therefore abode in comfort,
 Waxed under the welkin,
 Flourished in dignities,
 Until him each one
 Of the surrounding peoples
 Over the whale's path
 Must obey,
 Must pay tribute:
 That was a brave king!
 Unto whom was an heir
 Afterwards born,
 Young in his dwelling-places,
 Whom God had sent
 As a comfort to the people;
 From fell-need knew he
 That they had formerly suffered,
 While prince-less
 For a long time:
 Upon them therefore the Lord of life,
 The Ruler of glory,
 Worldly honor bestowed.

"Gár-Dena," of the *Gár-Danes*; the general term "Dene" appears to have embraced several specific denominations, such as "North-Dene," "Súth-Dene," "Eást-Dene," "West-Dene," "Hle Dene," "Hring-Dene," "Gár-Dene," and the like. The last was probably either given or assumed from the "gár," the weapon which they most delighted, or perhaps from their connection, as will be perceived, with their Germanic kinsmen, one of whom here celebrates their praises.—"Gefrunon," *learned by inquiry*, and not *by tradition*, as Mr. Kemble has it, especially if the Scóp who composed the poem was the same with the author of the "Excursion," (XXI.), or even another person living at or near the time to which the historical characters mentioned can be referred. But also compare "gefrunon," as employed here, with the same verb in the "Phoenix," l. 1.—"Woruld-áre," i. e. in giving them a legitimate prince.

38. "Sceðo-landum in," in the *shadow-lands*, i. e. the forest-country, either of Jutland, or of Norway and Sweden, but more probably of the latter, as the Gár-Danes occupied a portion of Scania. Mr. Kemble has, "sceðe-landum," which he renders 'the *divided lands*;' but we doubt the correctness of the latter compound.

40. "Góde," with *good*, i. e. with *benefits*.

51. "Him—gewát," lit. *departed with himself*, as the idea appears to be in all such cases, as if "him" was equivalent to "him-sylf," or "him-sylfe," when plural, comparing what has been said in Vol. I., Part I., Sec. IV., § 50. Doubt about the real nature of the idiom has prevented us from noticing it particularly before this.

59. "Thendan wordum weold," *while he possessed power of his words*, i. e. while he could speak.

62. "Lange áhte," *long had he held possession!* i. e. ruled his territories. Mr. Kemble, 'long he owned it,' probably referring the idea to "brimes faroðe."

63-104. Where in the haven stood
 (The) ringed-prowed bark,
 Icy, and quick to set out,
 The vehicle of the prince.
 Laid they then
 Their beloved lord,
 The dispenser of bracelets,
 In the bosom of the ship,
 The illustrious one by the mast,
 Where was much of treasures,
 Of treasures from over the far ways,
 Of ornaments, afore brought.
 Heard I never of a comelier
 Bark fitted out
 With battle-weapons
 And with war-weeds,
 With bills and with mailed coats.
 Upon his bosom lay
 Of treasures a multitude,
 Treasures which were with him
 Into the flood's possession
 Afar to depart.
 By no means did they him less provided,
 With offerings equip,
 With far-famed riches,

Than did those
 Who him at *the* beginning
 Forth dispatched,
 Alone over *the* wave,
 A wretched being.
 They moreover set up for him
 A golden ensign,
 High over head;
 They let *the* deep bear him;
 They gave him unto *the* ocean,
 A sad spirit had they,
 A mournful mood.
 Men knew not
 In sooth to say,
 Men good in council,
 Any men under *the* heavens,
 Who received that freight.¹

"Isig," *'glittering like ice,'* says Mr. Kemble; that Scyld died in the winter, and that the vessel was sent out in a storm, as "*út-fus*" might import "sendne," we have read for "*umbor-wesende*," as usual with "*hine*." Mr. K., referring to this case, says unfrequently have this anomaly, and omit the *n*, the sign of an adjective or participial Acc. mask. more the error of transcription in such instances, the ment of a general principle in grammar. We will

¹ Mr. Kemble, following the scribe, has, we think, erred in what here precedes from what follows. He says that "it is to do with the rest of the story," but his assertion is predicated on endeavors and is eager to prove, that Sceaf and Scyld are not the immediate, but the remote ancestors of Beowulf, and that the latter himself is the father of the "*Eponyms*" of all the Danes. To the Scóp, however, who professes to have learned everything, Beowulf is as closely connected by descent from Scyld, as he and him, and Healfdene, we are told, "awoke from him in turn" (l. 112); and he, moreover, represents them solely as king or of one tribe of the Danes. Beowulf is even commended to his friends unto himself while still in his father's support, (l. 42,) and Scyld and his history are still under consideration, him to have been strictly his father, and not merely an ancestor, and therefore remove "Canto I." to the commencement of the connection of descent as unbroken, the object of the poem, the relationship between Hróthgar, one of the chief persons, notice, and the Jutish, or Angle Sceaf and Scyld.

"umbor-wesendne" is considered by some equivalent to "cniht-wesendne." Compare l. 1065 and the "Scóp's Excursion," l. 77.—"Heáh," strictly forming a compound with "ofer;" otherwise we would be obliged to read "heáhne."

CANTO I.

Which closes with an account of the monster Grendel—his disposition towards the reigning prince of the Gár-Dánes, his nature and origin.

110, 111. *His father had departed elsewhere,
The prince from his dwelling,*

i. e. Scýld, his own father.—"Hwearf," we have read in its natural position, as required by rhythm. The sentence parenthetical.

118. "Gerímede," written for "gerímed."

120. "Ræswan," for "ræswa."

140. "Aefre gefrunon," *would ever inquire about*

163-166. *The hall rose aloft ;
High and with battlements curved,
It awaited the hostile waves
Of (the) loathed flame :*

sc. from the enemy in an inroad.

171-212. *Since the mighty spirit
Uneasily
Endured for a season,
He, who in darkness abode,
That he on each day
Joy should hear
Loud in the hall ;
There was the sound of the harp,
The clear song of the minstrel.
Sung he who was able
The origin of men
From far back to relate :
He said that the Almighty
The earth formed,
A beautifully-bright plain,
Which the water encircles ;
That he set, elate with triumph,
The sun and moon
To shine for light*

Unto *the* inhabitants of *the* land;
 And decked
The districts of *the* earth
 With branches and leaves;
That life also created *he*
 For each *one* of kinds,
 Of those which move about alive.

So the vassals
 In joys lived
 Happily,
 Until that one began
 Crime to perpetrate,
 A fiend in hell.
 The grim spirit was
 Grendel called,
 A mighty haunter of *the* marches,
 He, who held *the* moors,
 Fen and fastness;
The land of *the* monster race,
The unhappy being
 Guarded a while,
 After him *the* Creator
 Had proscribed.

It is doubtful whether, in l. 202, as elsewhere in lill poem, "*gáest*," "*gást*," or "*gaest*," "*gist*," a *strange* be read.—"*Mearc-stapa*," lit. *a march*, or *border step*, we have followed Kemble, we prefer Rask's reading, *mere stepper*, or, *haunter of the meres*.—"Fifel-c" *Fifel kind*. See further, XXI., under l. 84.

213-228. This is one of those allusions belonging to that of the poem, and evidently an interpolation, as in connection with the opening of the next Canto, the first commencing with "*he*," i. e. Grendel, must be referred precedes, without any interruption of the idea. We back Canto II. to l. 197.

CANTO V.

Beówulf, not the Scýlding, who had been long grandson was now king of the Gár-Danes, but the son of the Geát, and the relative and friend of Hygelac, in this period occupied the throne of the Angles, having been

dations of Grendel, the "dark death-shade," resolves to visit Hróthgár and offer him the aid of his doughty arm. Accordingly, he embarks in a vessel with fifteen followers, and "about one hour of the second day," the "foamy-neck" had come to land under the shores of the Danes, upon which they step out and render thanks to God, because "the wave-ways had been easy to them." They have been already desecrated by the "warder of the Scýldings, whose duty it was to keep the sea-cliffs," and who, "a fearless minister," rides down to the beach alone, to arrest the new-comers in their further progress. After inquiries on the one side, and satisfactory answers on the other, they are conducted by him until "they might perceive, strangely built, well-furnished, and variegated with gold, what was among the dwellers on the earth far the most celebrated of palaces beneath the heavens," when he leaves them to continue their way alone, with the following address: "It is time for me to depart; may the Almighty Father hold you in his protection, safe from your enterprise; I will to the sea, to keep guard against a hostile band."¹

To our mind, the visit of Beówulf to Hróthgár was one of friendship and assistance to a house strictly Angle, a house established and rendered illustrious by the exile Scýld the son of Sceáf, the heroic glory of whose reign affixed the name of Scýldings to his people, and continued in his immediate descendants, Beówulf, the "breme," or *celebrated*, and Healfdene, i. e. Healf-Dene; *Old Norse*, Half-Dán, or *the Half-Dane*, a name which indicates commixture of the Angle with Danish blood, through the marriage of Beówulf, Sceáf's grandson. And as Scýld or Skjöld is admitted to have been the founder of the "first race of Danish kings," allowing for the period (*lange hwíle*, l. 31) that they, the Danes, were without a prince, (*aldorleáse*, l. 30), and taking into the account the date of Hróthgár's reign, the theory advanced by us, (*Appendix to Introduction*), relative to the later immigration of that people as Scandinavians into Europe, will be confirmed. Indeed, at the date of the events of this poem, the Danish tribes ("*mægtha*," the plural of "*mægth*," a word indicating a *collection of relatives*, from "*mæg*," a *relative*, whence our reason for accenting it") were not only few in themselves, but, as facts clearly testify, small in numbers, and more liable to be invaded by their enemies than to invade them, unless assisted by others. But at the same time, in this

¹ Kemble's Translation.

² With regard to the formation of tribes among the Teutonic peoples generally, compare ll. 130-133, for the manner in which that of the "Gar-Danes" was increased. It was probably very small, though unconquerably brave, even under Scýld.

poem, we behold the commencement of those inroads which led to the first emigration of that people to E

637-662. *The street was variegated with steel
The way directed
The men in a body ;
Their war-mail shone,
Hard, hand-locked,
Their ring-iron bright
Sang in their trappings
When they forward unto the hall
In their dread armor
Proceeded to go.
Sea-weary they set down
Their ample shields,
Their steel-hard bucklers
Against the wall of the building ;
Turned then unto a bench,
Placed their coats of mail in a ring
The war-devices of men ;
Their javelins stood,
The weapons of the sea-men,
Closely stacked together,
The ash-wood gray above ;
The iron-band had been
With weapons adorned.
Then there a hero proud
The sons of battle
Concerning them as heroes asked.*

“ Ufan,” i. e. with their points down.—Lines 658,

¹ Supposing the Danes to have been led into the north in the latter part of the third century, after the probable tribes upon his death, we would have an interregnum for they adopted the “god-sent” Scyld, (the Norse Skjöld, or reputed son of Odin himself,) and the regular succession the whole harmonizing exactly with the chronology in the “Battle of Finnesburh,” and with the date of chartered in this poem. Are the historical facts in these pretended antiquity, to be set aside for supposititious Norse accounts which are acknowledged to be such in a great measure? Ioin from the Germanic, but also from the Hebrew, tradition long genealogy for their kings? See also Appendix to the “Scop’s Excursion.”

renders, "*the iron-crowd was glorious upon the weapons*," referring "fren-threat" to the weapons and not to the men.

670. "Ne seáh ic ell-theódige," *never saw I strange persons*.—"Ell-theódige;" "ell" being the proper form of the first part of this compound, and no other than the radical "ell," in "elle," *the rest*, "elles," *else*, "ellor," *elsewhere*, and the like.

694. "Wendia loód," *a prince of the Wendels*.—"Wulfgár" was either an exile, or an adventurer at the court of Hróthgár, more probably the latter. Compare what Tacitus says about the custom of the young Germanic nobles in seeking adventures out of their own communities: "Principes pro victoria pugnant; comites pro principe. Si civitas in qua orti sunt longa pace et otio torpeat, plerique nobilium adolescentium petunt ultro eas nationes, quae tum bellum aliquod gerunt, quia et ingrata genti quies, et facilius inter ancipitia clarescunt magnumque comitatum nonnisi vi belloque tueare."—*De Germania*, C. 14.

It was through the wandering Scóp, we are told in the poem, that Beówulf received intelligence of Hróthgár's need from the visitation of Grendel, and perhaps Wulfgár himself had been previously informed of the sufferings of the Gár-Danes in the same way, as they had been endured for a long time.—

"Forthám syththan wearth
Ylða bearnum
Undyrne cuth,
Gyddum geomore:"

Therefore became it afterwards
Unto the sons of men
Openly known,
In songs mournfully.

ll. 297-300.

712. "Mid his eorla gedriht," *with the company of his earls*. Mr. Kemble says: "It is an anomaly of 'gedryht,' that it generally remains undeclined after Prep. which require a Dative, v. l. 1260, 1318, 3343, 'mid thás wil-gedryht,' Cod. Verc. i. 1831, where the pronoun itself is undeclined. So also in the Acc. s. it remains without inflection, l. 236, 771, 1451, Caed. 148, 217." But the omission of a terminating *e* in a MS. is no evidence that the word is really undeclined, especially when it is generally found inflected in the same case or cases. And again, with regard to "mid," it must appear to every one conversant with the language, that it very often governs the Acc. when signifying *along with*, but when *with*, as instrumental, the Dat. or Abl. It is certainly an anomaly for a declinable word to be found uninflect-

ed, but a still greater one, when a pronoun appears with the same word undeclined. In the case of "mid *ṭhás* wil-gedryht" referred to, "*ṭhás*" is the Acc. fem. agreeing with "gedryht" wanting the proper termination. It is better never to suppose the rules of grammar as set aside, when it can be avoided, making an exception at all times, however, in favor of archaic forms.

716. "Cūthe he duguṭhe *ṭheaw*," *he knew the rule of ceremony*.—Kemble.

730. "Nó *ṭhú* him wearne geteóh," *do not thou resolve upon a denial to them*.

732. "Glaedman," 'but on the contrary the *pleasance*,' sc. "*ṭhúra* gegn-cwida."—Kemble.

CANTO VIII.

Hunferth, one of Hróthgár's warrior-courtiers, being jealous of Beówulf's expedition, challenges him to a further account of himself, and especially about his famed swimming-match with Breca, or Brecca, the son of Beánstán, lord of the Brondings. The subject is carried into Canto IX.

1003. "Máertha," governed by "má."—"Ṭhón" for "ṭhám," the Dat. in the place of "ṭhý," the Abl., as explained in Vol. I., Part I, Sec. XI., § 33, or perhaps the Abl. plural, upon the same principle.

1027. "Aehte," we have written for "æht."

1035. "Ethel," in the place of which in the MS. appears the Rune "ethel," which has the same signification.

1050. "Niht-langne fyrst," lit. a *night-long space*.

1065. "Cniht-wesende," *while lads*, we may say.

1086. "Weallende," we have written for "weallendu," which cannot be considered a correct form.

1094. "With láthum," *against the loathed ones*.

1097. "Helpe gefremmede," *afforded help*.

1102. "Fah feónd-scátha," the *many-colored foe*, says Mr. Kemble, but "feónd-scátha" denotes more than *foe*, having reference to the monsters by which he was attacked as *fiends*.

CANTO IX.

It is evident that the subject should not be divided at this place. What immediately follows is but a continuation of Beówulf's account of his battle with the sea-monsters during his swimming-match with Brecca, closing with the passing of the "mead-cup" around, and the

retiring of Hróthgár to his rest, when he commits "the best of houses" during that night to the keeping of Beówulf against the assault of Grendel.

1116. "Deóran sweorde," with (my) *dear sword*.—"Deóran," here the definite state, with the pronoun necessarily understood.

1120. "Mán-fordaédian," the *evil-doers*.

1132. "Láde," *from their way*.

1140. "Unfaegne," *not yet doomed to die*.—Thorpe

1140. "Nicoras nigene," *nine nixors*.—The nicor was a fiendish water-spirit, the dread of sailors, and according to Mr. Komble, "yet subsists in the Neck, Nix, &c., of various Northern tribes, even perhaps in our own common appellative for the devil."

1146. "Hwealf," perhaps better, "hwealfe."

1150. "Fare," we have read for the plural "fara."

1151. "Feore," *with life*.

1170. "Thaes," *for which thing*.

1187. "Swithe onsittan," *have very much regard for*.

1207. "On salum," *pleased, happy, lit. in delights*. With this line should commence Canto IX.

1224. "Ful gesealde," *presented the cup*.

1248. "Gelyfde," *should trust*.

1290. "Ne" should be read in this line, as the idea is evidently negative.

1293. "Scádu-helma geseápu," the *creation of shadow-coverings*.

1298. "Guma otherne," *one man another*.

1311. "Gemyne mæerthe," *remember thy reputation*.

1314. "Ne bith thê wilna gád," *nor shall there be unto thee any goad of desires, i. e. you shall lack nothing that you may want*.

1316. "Aldre," *with life*.

CANTO XI.

Beówulf's grapple with Grendel, who after devouring one of his companions has seized upon our hero. The subject is carried into the next Canto.

1421. "Wód under wolcnum," *proceeded under the welkin*.

1426. "Se," understood with "forma," "thæt" being the neuter idiomatic with the verb.

1435. "Dreámum bedæled," *cut off from joys*.

1437. "Faeste," we have read for "faest," as required to agree with "dura."

1461. "Wist full wénne," a *feast full of hope*, i. e. one that promised much delight.

1476. "Slat unwearnum," *tore him unawares*.

1479. "Syn-snúedum," *morsel after morsel, without stopping to breathe*, as the compound expresses.

1482. "Eall gefeormod," *eaten up all, even to the feet and hands*, as in the next line.

1488, 1489. We consider and have expressed these lines as parenthetic, referring the action to Grendel. They may be thus understood:

*He reached towards him,
The fiend with his hand.*

1490. "Se," *who*, referring to "rinc," i. e. Beówulf. Mr. Kemble would refer Beówulf's action back to "ræhte," reading "hand" with it, but such reference would make the construction rather awkward.

1492. "And with earm gesæét," *and fixed upon his arm*, we may say: Mr. Kemble—"And raised himself upon his elbow," which, apart from other considerations, would require "earm" to be in the Dative.

1498. "On elran menn," *among stranger men*, for "elran" can be no other than a comparative form. Mr. Kemble makes it positive.

1514. "Fingras burston," *his fingers gave way*.—Kemble.

1518. "Hwær," perhaps, *in what manner*, an unusual meaning of the word, but not impossible.

1522. "Wiste his fingra geweald," *he experienced the power of his fingers*, sc. Grendel, Beówulf's.

1555. "Listum," or *cunningly*.

1569. "Hell-hæfte on," *in the embrace of the grave*.

CANTO XX.

Grendel's mother has visited Heorot to avenge the death of her son, and carried off Aeschere, who was unto Hróthgár "the dearest of his heroes, in the condition of a comrade," and "a powerful warrior."

2658. "Aer-gód," we may say, *possessed of the bravery of the olden time*: Mr. Kemble, *valiant*, "perbonus," or, *exceeding brave*

2667. "The," *in that*.

2679. "*Foor*," *for a long time*.

2680. "*Gestaëled*," *founded, established*. In the next line, "*thace-the*," *as*.

2688. "*Dohte*," *was good, availed*, sc. "*hwylcra wilna*," *for any desires*.

2699. "*Gewislicost*," *with the greatest certainty*.

2705. "*Nemue*," we have written for "*naefne*."

2710. "*Nó hie faeder cunnon*," *they do not know any father*.

2714, 2715. "*Hie . . . werigeath*," *they guard*.—Grendel had not been killed by Beowulf, but had finally escaped from him, not, however, without receiving a wound which was afterwards discovered to have been mortal.

2723. "*Míl gemesceas*," *a mile distant*, lit. *a mile of distance*.

2729. "*Nihta gehwám*," *every night*.—"Gehwám," used for "*gehwære*," as an archaism; "*niht*," as the Old Gen. "*nihtes*" shows, having been originally either masculine or neuter, but more probably the former.

2737. "*Heorot hornum trum*," *the hart strong with horns*.

2751. We can recall no description of scenes in nature, either in Homer or in Virgil, more graphic than the one here closing. We regret that the want of space has prevented us from translating it.

CANTO XXVII.

Beowulf having finally ascended the throne of the Geáts, after a long reign finds himself the subject of hostile attacks from "a fire-drake," a "guardian of hidden treasures" in his neighborhood, whom one of his subjects had offended. The subject of this Canto is the close of his battle with the "worm," who vomits fire and smoke, during which, deserted by all his followers, who "turned to the wood to save their life," except his relative, the faithful Wígláf, he received a mortal wound from the poisonous claws of the enemy.

5389. "*Gecynde*," *by nature*.

5403. "*Wael-seax*," we have read for "*wael-seaxe*," which would be the Dat. or Abl., and require the adjectives in the next line to undergo a corresponding change; and the same would be the case, if "*seaxe*" should be retained as a feminine form. Mr. Kemble says that the noun is here feminine, but it is better to suppose the *e* a superfluous addition, than to admit such an anomaly.

5416. "*Sithes sige-hwíl*," *a time of victory in his expedition*.—Kemble.

5457. "Gifed," we have written for "gifethe," which is incorrect, both as to form, and on account of the rhyme. The form is not archaic.

5461, 5462. As Beowulf is here said to have reigned over his people, and as his reign did not commence until Scyld had left the court of Hróthgár, who at the time of his death was "and unhár," by fixing the period of the latter, we can see at which this poem could not have been written.

5466. "Guth-winum," *with warriors*.

5475-5477. The sentiment here put in the mouth of Beowulf, that would have done honor to the knightly character of a hero. Throughout the poem, indeed, he appears as a knight, *sans reproche*, and in his exploits, not unlike the fairest of the French romance.

5496. "Máthm," we have written for "máththum," which is the correct form.

CANTO XLIII.—BEOWULF'S OBSEQUIES.

6275. "Swá he béna wáes," *as he had requested, requester*.

6284. "Of swíc-thóle," *from the wood devourer*; according to Mr. Kemble, being "a mythic and primaevæ name."

6293-6306. The sense interrupted from the illegibility of the original.

6308. "Hlæw on lide," a *mound*, or *tumulus*, looking like a hill.

6311. "Wíde tó seónne," *to be seen from far*.—"Seónne" may be read for "sýne," as being a better construction.

6323. "On horde," referring to the treasure taken from the dragon's *dráca*.

6331. "Swá hit iú wáes," i. e. while in the possession of the hero.

6333. "Hilde-deórra," *dear in war*, (i. e. to the death of the hero), agreeing with "aethelings" in the next line, we have "deóra," *of beasts of war*, which Mr. Kemble suggests.

6339. "Sylfe sprecau," *would themselves speak*.

6342. "Duguthum," *with praises*.

6346. "Ferhthum freóge," *in soul love*.—"Ferht" may be either because "man" denotes people in general, or because of greater regard and affection.

6350-6359. Thus greatly lamented
The people of the Geáts
Their lord,

*Thus mourned his household retainers ;
 They said that he was
 Of earthly kings,
 Of men, the mildest,
 And the gentlest,
 To his people the most gracious,
 And of glory the most desirous.*

Mr. Kemble here adds the following note, which we cannot forbear quoting :—

6359. "The obsequies of a Teutonic hero are of interest enough to require a note ; the more so that I have abstained from taking notice of the scattered allusions which occur in the poem. The principal points are the feast ; the raising of the mound ; the burning or burial of the body, both of which modes were common long before the introduction of Christianity ; the throwing upon the pile, or into the mound, of jewels, arms, and warlike implements ; finally, the sacrifice of hawks, hounds, horses, and even human beings, slaves or free. Hildeburh's son was slain upon Hnaef's funeral pile ; l. 2221, &c. Swāwa caused herself to be buried with her deceased husband ; Brynhild killed herself upon Sigurdr's pile : ' Brynhildur vildi eigi lifa eptir Sigurth ; hon let drepa þræla sína átta, ok fimm ambóttir ; thá lagdi hon sik sverthi til bana.'—Gudr-q. I. The circumstances are related more at length in another poem of the Edda, which I shall be excused for citing, as a better description could not be given :

' Brenni enom Hunaka
 A hlith adra
 Mína thíóna
 Meniom gavfga,
 Tveir at havfdóm
 Ok tveir havkar ;
 Thá er avllo skipt
 Til jafnathar.
 Thwíat hanom fylgia
 Fimm ambóttir,
 Atta thíónar
 Ethlom góthir,
 Fóstr-man mitt
 Ok fatherni
 Thá er Buthli gaf
 Barni síno.'

' Crement illo Hunnico
 Ad alterum latus
 Meos famulos
 Monilibus decoros,
 Duo ad caput,
 Et duo accipitres ;
 Ita sunt omnia partita
 Aequali modo.
 Nam eum comitentur
 Quinque ancillae,
 Octo servi
 Natalibus generosi,
 Mancipium meum collataneum,
 Et hereditas (patrimoniale)
 Quam Buthlius dedit
 Soboli suae.'

Sigurd. q. iii, 62. 65.

Slaves and women could not enter Wael-heal, and one does not see why they were sacrificed: upon this point there may possibly have been a difference of opinion in the North. Certain it is that the jewels, arms, and chariots were supposed to be for use in a future world. In a passage which I am about to cite, a chariot and a saddle are placed in the mound, that the hero may take his choice between riding or driving to Valhalla; the passage in question is remarkably complete and interesting, and I therefore give it at full length. Haralldr Hilditavnn was old and infirm, but he thought shame to die in his bed; he would perish more like a king, *eigi vil ek þenna dauðan*, at deyja í lauginni, vil ek deyja miklu konungligarr. So he called together all his champions, and after a fierce battle against Hringr the king, he fell as a hero should fall. This was the order of his funeral: ‘*oc annan dag aptir at morni, laetr Hringr Konúgr kanna valinn, ok leita at líki Haralds Konúgs, fraenda síns, ok var míkill herr valsins fallinn yfir, þar sem líkit lá; var þá orðinn míthr dagr, er líkit fannst, ok valriun var rofinn; ok lét Hringr Konúgr þá taka lík Haralds Konúgs, fraemda síns, ok þvá af blóth, ok búa vm vegliga eptir fornri síthvenju, lét leggja líkit í þann vagn, et Haralldr Konúgr hafði til orrostu; ok eptir þat lét hann kasta mikinn havg, ok lét þá líki hans aka í þeim vagni, á þeim hesti, er Haralldr Konúgr hafði til orrostu, ok lét svá aka í hauginn; ok síðan var sú hestr drepinn. Ok þá lét Hringr Konúgr taka þann Sothul, er hann sjalfr hafði rithit í, ok gaf þann Haralld Konúgi, fraenda sínum, ok bath hann gera hvárt er hann vildi, ritha til Valhallar etha aka; ok þá lét hann gera þar mikla veizlu, ok veita útferth Haralds Konúgs, fraenda síns. Ok áthr enn haugrinn vaeri aptir lokinn, þá bithr Hringr Konúgr til gánga allt stórmenni ok alla kappa, er vith voru staddir, at kasta í hauginn stórum hringum, ok góthum vâpnum, til saemdr Haralds Konúgi Hilditôn; ok eptir þat var aptir byrgthi hangrinn vandlîga.*’

Fornald, Ság. i. 387.

“Here the hero was not burnt; and Beowulf requests a simple burial, l. 891, &c.; though afterwards his body was committed to the flames. The death-feast, l. 891, the raising of the mound, l. 6306, and the casting of treasures therein, l. 6321, are all enumerated in this passage, of which however the most characteristic part is the slaughter of the horse, giving the saddle, and placing the hero in his chariot. Similar to this last proceeding is the exposure of the sea-king in his ship: thus Scyld, the foundling, returned over the waves to the dark and shadowy regions of the unknown world. Many more details might have been adduced; but I did not wish to encumber my pages with them: what I have here brought forward is enough to show—what every quota-

tion made in these notes has been brought forward for the purpose of showing—the antiquity, and close connection of the languages, religious feelings, and manners of the various Teutonic tribes. From the earliest times we have been united together by a community of household gods, of institutions, of speech, of thought: to us is owing all the might and majesty of modern Europe;—let the progeny of those Goths who hewed down the hundreds of thousands of Attila upon the plains of Chalons, not forget this, when another Calmuck invasion threatens, not the supremacy, but the political existence of the Germanic races!'¹

XIX. THE BATTLE OF MALDON, AND DEATH OF THE EALDERMAN BYRHTNOTH—A FRAGMENT.

From Ebeling's *Angelsächsisches Lesebuch*, collated with the text as given in Thorpe's *Analecta Anglo-Saxonica*.

PROLOGUE.

This but a fragment, though a large one, of a poem which presents a vivid picture of Anglo-Saxon patriotism and heroic sentiment, in an age more or less fraught with evil to the nation from the incessant attacks of its Danish enemies, only makes us regret that it has not come down to us entire. Byrhtnoth is a fine specimen of the warrior-nobleman of the time and people, ready to peril his life in the service of his liege lord, and a fair type of the Christian knight of a later day, if not the knight in reality, as he afterwards appears in an institution the germ of which had begun to develop itself in the Angle polity long before the Northman dared lose sight of his own heathen coasts, and which we find simultaneously shooting forth among the Frankish conquerors of Gaul, and the Gothic masters of the Spanish peninsula. The feelings to which the "Ealderman" gives utterance while lying upon the "camp-stéde," apart from the generous courage that he has displayed against the "wícinga," strongly interest us in his fate; while equally characteristic are the speeches attributed to his followers, the "proud thanes," (wlance ðegnas,) when they resolve to perish on the field, or avenge the death of their lord. The scene is laid in A. D. 993.²

¹ A result which we fear, while these notes are going to press, is destined to be brought about through the suicidal policy of "democratic Germany." Vienna has fallen under the dominion and influence of the Slavon, who now claims the banks of the Danube, of the Saave, and the Drave, and will shortly affect those of the Rhine. But far better that he should both affect and occupy the shores of the Bay of Biscay, than that political and social anarchy should overwhelm Europe in one wide-spread ruin.

² "The only known manuscript of this valuable fragment," says Mi.

We here subjoin the broken part of what precedes the text as presented by us :

" * * * brocen wurde.	Thaet se cniht nolde.
Het thá hyssa hwaene.	Wácian aet thám wíge.
Hors forlaetan.	Thá he tó waepnum feng.
Feor afysan.	Eác him wolde Eádríc.
And forthgangan.	His ealdre gelaestan.
Hicgan tó handum.	Freán tó gefeohte.
And * * * hige gódum.	Ongan thá forthberan.
* * * thaet Offan mæg.	Gár tó gúthe.
Aerest onfunde.	He haefde Gode gethanc.
Thaet so eorl nolde.	Thá hwíle he mid handum.
Yrmtho gethólian.	Healdan mihte.
He let him thá of handon.	Bord and brád-sword.
Leófre fleógan.	Beót he gelaeste.
Hafoc with thaes holtes	Tha he aetforan his freán.
And tó thære hilde stóp.	Feohtan sceolde."
Bé thám man mihte oncnáwan.	

3. " Rád and raedde," *rode and counseled.*

15. " Heorth-werod," *household retainers.*

19. " Wicinga ar," the *herald* of the "*wicings.*"

21. " On-beot," *with threatening.*

29. " Beágas with gebeorge," *rings, or bracelets with security.*

45. " Freothe" should probably be read in this line in the place "freóde."

50. " And eow frithes healdan," *and observe peace with you.*

53. " Wand wácne aesc," *brandished his flexible ashen-spear.*

59. " Hí willath eow to gafole," *they will unto you as tribute, "syllan,"* as in the next line.

62. " And ealde sword," *and old swords, i. e. swords the edges which had been long tried.*

68. " Micle láthre spell," *a much loather message.*

89. " Grim guth-plega," *grim battle-play.*

99. " Lucon," *kept them off from each other.*

Thorpe, "perished in the fire at the Cottonian library in 1731. That poem was not wholly lost, is owing to the zeal of Thomas Hearne for publishing every curious monument connected with early English history, who printed it as prose at the end of his edition of *Johannis Glastoniensis Chronicon*. The chief of the Northmen, though not mentioned by name, was undoubtedly the famous king Olaf Tryggvason. See *Saxon Chron.* aa. 993, 9 and Lappenberg's 'England under the Anglo-Saxon Kings,' ii. pp. 155-159. *Preface to Analecta Anglo-Saxonica*, p. x.

103. "Pantan streām," *Panta's stream*, the Blackwater, in Essex, upon the banks of which the battle took place.

104. "Prasse," a noun of doubtful import, but see Glossary.

120. "Ceólan sunu," *Ceóla's son*.

140. "Thá," *then*, as "thá," *when*, precedes, l. 135, and "láthe" is the indefinite form of the adjective.

171. "Thone wíg-hagan," lit. *the battle-hay*, or *battle-hedge*, i. e. *a dense body of shields*.

197. "His swuster sunu," *his sister's son*, i. e. Byrhtnóth's.

204. "Swenges ne wyrnde," (he) *could not parry the stroke*.

209, 210. "Búr-thene," and "thæt," we have here adopted for "burthen," and "thá." "'Byrthen,'" says Mr. Thorpe, referring to this place, "should probably be 'búr-then:' where, supposing Edward to be the son of Byrhtnóth's 'búr-thegn,' (*chamberlain*), and 'thá' an error for 'thæt,' the passage, 'thanc gesæde . thám búr-thene . thæt he byre hæfde,' becomes intelligible, viz. *he gave thanks to his chamberlain that he had (such) a son*."

227. Perhaps for "heard" in this line, "hyrde" should be read.

236. "Súthernne gár," a *Southern dart*, i. e. a dart that had been shot from the side of the Saxons,—Southern in contradistinction to the weapons of the Northmen.

280. Here we have a Northman's arrow shot back.

290. "And gerenod sword," *and ornamented sword*.

312-326. Thank *I* thee, Ruler of nations,
 For all the delights
 That I in *this* world have experienced ;
 Now have I, merciful Creator,
 Most need,
 That thou unto my spirit
 A boon wilt grant,
 That my soul unto thee
 Its departure may take,
 That into thy kingdom,
 Lord of angels,
 It with peace *may* enter ;
 Unto thee come I a suppliant
 That it hell-miscreants
 May not insult !

328. "Hæðene scealcas," the *heathen villains*,—which shows the contempt in which the Northman was held by the Saxon.

343. "He gehleop thone eóh," *he leaped upon the barb*.—"Eóh,"

to which corresponds the Rune "ēh," introduced i
from the *Legend of the Discovery of the Cross*, i
the Day of Judgment, and there having the same
356. "Hit áenig maeth wære," *it any credit w*
380. "Other twéga," *the one or the other*.

412-414. Unto me is that greatest of harms
He was both my relative
And my lord.

444. "Thá he ðn meorc rád," *when he on the n*

457-471. I that do promise,
That I hénce will not
A foot's space flee,
But will further go,
Avenge in *the* contest
My lord beloved.
Nor me shall *they* 'bout Sturmere
Heroes firm,
With words reproach,
Now *that* my friend lies low,
That I lordless
Home should depart,
Should from *the* battle turn,
But me shall weapon seize,
Sword-edge and *iron-point*.

486. "Feores hí ne róhton," *for life they recken*

495. "Se gysel," *the hostage*, who had probal
before in the lost portion of the poem.

504. "Flán genéhe," *arrows in abundance*.

519. "He bræc ðhone bord-weall," *he broke th*

534, 535. And the cuiras sang
Some mournful lay.

553. "He lág ðegenlice," *he lay in a thane-l*

559. "Faeges feorh-hús," *the fated one's soul-i*
or perhaps, *breast*.

601. "Be-healfe," we have written as a cor
which it here really is, governing "hláforde," the
being in the same case, as depending on "be."

616. "Thá thám guthe forbeáh," *who had fled*

XX. JUDITH—A FRAGMENT.

From Thorpe's *Analecta Anglo-Saxonica*.

The subject of this fine poem, of which, as of the Battle of Maldon, only a fragment remains to us, is taken from the Apocrypha of the Old Testament.¹ The remains of Canto IX. we here subjoin:

" * * * tweóde gifcua.	Wín hátan wyrcean georne
In thys(um) ginnan grunde.	And eallum wundrum thrymlic.
Heó thær thá gearwe funde.	Girwan up swaescendo.
Mund byrd aet thám maeran	Tó thám het se gumena baldor.
Theóðne.	Ealle thá yldestan thegnas.
Thá heó áhte maeste thearfe.	Híe thæt ófstum miclum.
Hyldo thaes hehstan Dēman.	Raefdon roud-wiggende.
Thæt he híe with thaes hehstan	Cómon to thám rican theóðne.
brogan.	Feran folces raeswan.
Gefrithode, frymtha Waldend.	Thæt wæs thy feorthan dogore.
Hyre thaes Faeder on roderum.	Thaes the ludith hýne.
Torht-mód tithe gefremmede.	Gleáw on gethonce.
The heó áhte trumno geleáfan.	Ides aelf-scínu.
A to thám Aelmihtigan.	Aerest gesóhte."
Gefraegen ic thá Holófernus.	

Judith has now been in the camp of the Assyrians four days, and Canto X. opens with a description of the feast given on the occasion, as recorded in the Sacred Account.

3. "Wlance to wín-gedrince," *valiant in wine-drinking*.
 40. "Nítha geblonden," *he polluted with crimes*.
 59-61. "Thær . . . inne," *wherein*.—"On-symbel," *at all times*.
 —"Nihtes," *by night*.
 69. "Mihte wlitán thurh," *might look through*.
 78. "The near," *the nearer*.
 110. "Út of thám inne," *out of the room*.
 116. "Nehstan siþe," *for (the) last time*.
 128. "Scúrum heardne," *lit. hard with scourings*.
 136-138. The author of the Poem makes Judith here call upon the

¹ "This," says Mr. Thorpe, "was first printed as prose at the end of Thwaites's Heptateuch. The text now given is from the Cottonian MS. Vitell. A. 15. This fragment leads us to form a very high idea of the poetic powers of our forefathers. The entire poem, of which it probably formed but an inconsiderable part, must have been a truly noble production."—*Preface to Analecta Anglo-Saxonica*, p. x.

three persons of the Godhead, supposing, with many, the doctrine of the trinity was perfectly understood by ages before the coming of Jesus Christ. So the term *Saviour*, frequently occurs, as in ll. 62, 127, 133, and

141. "Me thearfendre," *for me greatly needing it*

147. "Forgyf me, swegles Ealdor," *grant unto me*
sky.

170. "With hyre weard," i. e. "with-weard hyre,"

194. Supposing "gesne" to have here the meaning
"be-aestan," *behind*, must be predicated of "læg." It
to be that his "foul carcass" (fúla leáp) remained
"ghost" departed "elsewhere," (ellor), sc. "under ne

213. "Hýht-wynna leás," *deprived of the delight*

227. "Hyra bégea nést," *containing provision for*

296. "Weras, wíf, sámód," *men and women together*

318. "Tó behthe," *as a proof.*

353. "Berath linde forth," *bear forth the banner*,
which the Teuton banners were usually made.

379-394. The shields rattled,
Loud resounded,
At which the lank *one* rejoiced,
The wolf lurking in the wood,
And the dusky raven,
A bird greedy of gore,
Both from *the* desert,
That for them the men of *the* count
Thought to prepare
A glut among *the* fated;
But in their traces flew
The eagle for the repast yearning,
The eagle hoary of feathers;
(The) *sallow-coated one*
The war-song sang,
Sang (the) horny-beaked.

414. "Hilde-naedran," *the serpents of war*, i. e. "

461. "Mergen-collan," *at the breaking of morn*, p.

513. "Góde orfeorme," *deprived of good*, i. e. *destitute*

514. The idea here previously expressed in part
l. 512.

515. "Thá wæs hyra tíres aet ende," *then was of*
an end. See Vol. I., Part II., Art. XIV.

599. "*Geanno*," a contraction for "*geanno*."

592. "*Lyt-hwon*," but very few.

620. "*Anes monthes fyrst*," for the space of one month.

XXI. THE SCÓP'S EXCURSION.

From Ebeling's *Angelsächsiches Lesebuch*, collated with the text in the *Codex Exoniensis*, pp. 318-327. Mr. Thorpe styles this poem the "Scop, or Skald's Tale."

PROLOGUE.

This piece is usually styled the "Traveller's Song," but we think erroneously, as it evidently consists of two parts, Widsith's own narrative, and an introduction by another minstrel, through whom it is more than likely that we have received the Excursion itself. Mr. Thorpe considers it "an episode from some lost epic," and Mr. Wright, "a fragment of some old romance;" and from the abrupt manner in which it commences, it would seem to be either the one or the other, more probably the latter. The Scóp, who seems to have belonged to the Myrgings, (ll. 8, 9), flourished in the former half of the fifth century, being a contemporary of Hermannric, of Offa, Ongentheow, and Hróthgár, apparently surviving them all, which must assign a later date to the composer of the prelude, placing him, perhaps, in the succeeding age, and helping to identify him with the author of "*Beowulf*," and of the "*Battle of Finnes-burh*." There can be no doubt, however, that he lived before the emigration of the Angles to Britain, since he alludes to Hermannric's "*hám*" as being *east from Anglen*, (*eástan* of Angle), which he would not have done, if he had been in Britain at the time he wrote; and we may suppose him to have been an Angle himself, and to have learned the "Excursion," if not from the mouth of Widsith, from some one who had enjoyed his acquaintance, especially as the Myrgings in the days of Offa had paid feudal allegiance to the Angles. The Scóp would seem to have made his narrative long after the period of his travels, as he uses the past tense in every case; and probably in his old days, since he dwells with so much pleasure upon the favors he had received from sovereigns whose courts he had visited, as well as upon the distinction shown to the minstrel wherever he had himself gone.

1. "Widsith," a name probably given the Scop raries, from his extensive travels.

8. We have read "him" in this line, in the place of suggestion of Mr. Thorpe, as "onwácan" does not suggest idea of *hegetting* in any case, but always has the int *being born*. Compare *Beowulf*, l. 112. Kemble ret

10. "Mid Ealhilde," *with Ealhilde*. "She was Eádwine, (Audwin), king of the Langobards, and king of the Myrgings. Her mission to Hermannric, k Goths, was apparently one of peace."—*Thorpe*.

12. "Forman siðe," (the) *first time*.

13. "Hréth-cyninges," *of the fierce king*. Mr. ' *Hréth-king*." Compare l. 114.

20. "Mægthum wealdan," *governing tribes*.

23. "Eorl aefter oðrum," i. e. in due succession.

25. "His ðeóðen-stóle," *in his dominion*, we ma *throne*.

29. "Alexandréas," probably Alexander the Great resented as living at the time, but of whom with oth learned by inquiry, l. 34. So also with regard to the

35. "Weold," *ruled*, evidently meaning in his own

39. "Cáser," the Constantinopolitan sovereign of th

49. "Breoca," supposed to be the Breca, the s mentioned in *Beowulf*, ll. 1007–1037.

50. "Billing Wernum," *Billing*, the *Werns*, who lated to the Angles, as might be inferred from the "Leges Anglorum et Wernorum," in which the two ciated. "The Billings," says Thorpe, "were an race," which might make the Werns a division of the

53. "Fin, Folcwalding," *Finn*, the *son of Folcwa* a prince of the Frisians, is mentioned in Cantos of *Beowulf*, where his fortunes form the subject of ar Hróthgár's minstrel in the halls of Heort. That epis join, along with the "Battle of Finnes-burh," to whi already been had, and which indeed is but a fragm one, as Finn's name does not appear in what remains tially connected with the subject of the poem. We n text.

From *Beowulf*, ll. 2119–2311:

"Tháer wæs sang and sweg.
Sámod aetgaedere.

Fore Healfdenes.
Hilde-wísan.

Gómea-wuna greted.
 Gid oft wrecen.
 Thonne heal-gámen.
 Hrothgarra scóp.
 A.fter médo-bence.
 Máenan scolde.
 Finnes easerum.
 Tha hie so saer begeat.
 Hæleth Healfdona.¹
 Hnaef Scýldinga.
 In Frés-waele.
 Feallan scolde.
 Ne huru Hildeburh.
 Hérian thofste.
 Fotena treówe.
 Un-synnum wearth.
 Beloren leofum.
 Aet thám liud-plegan.
 Bearnum and bróthrum.
 Hie on gebyrd hruron.
 Gáre (w)únde.
 Thaet wæs geomuru ideas.
 Nalles hólinga.
 (H)oces dóhtor.
 Meotod-sceast bemearn.
 (Si)ththau morgen cóm.
 Thá heó under swegle.
 (Ge)seón meahte.
 Morthor-beálo maga.²
 (Th)áer he aer maeste heold.
 Woroldo wynne.
 Wíg ealle fornam.
 Finnes thegnas.
 Nemne feaum ánum.
 Thaet he ne mehte.
 On tháem methel-stéde.
 With Hengeste.
 Wiht gefeohtan.
 Ne thá weá-láfe.
 Wíge forthringan.

Theodnes thegna.
 Ac hig him goþingo budon.
 Thaet hie him oþer flet.
 Eal ge-rýmdon.
 Healle and heáh-setl.
 Thaet hie healfre gewoald.
 With Eotena bearn.
 Agan móston.
 And aet feoh-gyftum.
 Folcwaldan sunu.
 Dogra gehwylce.
 Dene weorthode.
 Hengestes heáp.
 Hringum wéneda.
 Efnæ swá swithe.
 Sinc-gestreónum.
 Faettan goldea.
 Swá he Frésena cyn.
 On beór-séle.
 Byldan wolde.
 Thá hie getrúwedon.
 On twá healfa.
 Faeste friothu-waera.
 Fin Hengeste.
 Elne unflitme.
 Athum benemde.
 Thaet he thá weá-láfe.
 Weotena dóme.
 Arum heolde.
 Thaet tháer áonig mon.
 Wordum ne worcum.
 Waere ne bráece.
 Ne thurh inwit-searo.
 Aefre ge-máenden.
 Theáh hie hira beág-gyfan.
 Bānan folgedon.
 Theóden-leáse.
 Thá him swá gethearfod wæs.
 Gyf thónne Frysna hwylc.
 Frencnæ³ spræce.

¹ (1) Healfdenes.² (1) Mages.³ (1) Frencnan.

Thaes morthor-hétes.
 Myndgiend wære.
 Thónne hit sweordes ecg.
 Sythlithan scolde.
 Ath wæs ge-aefned.
 And fce ge gold.
 A-haefen of horde.
 Here-Scyldinga.
 Betst beádo-rinca.
 Wæs on báel geáru.
 Aet thaem áde wæs.
 Eth gesýne.
 Swát-fáh syrce.
 Swýn eal-gylden.
 Eofer íren-heard.
 Aetheling manig.
 Wúndum awyrded.
 Sume on waele crungon.
 Het thá Hildeburh.
 Aet Hnaefes áde.
 Hire-selfre sunu.
 Sweoloth befaestan.
 Ban fatu baernan.
 And on báel dón.
 Earne on eaxe.
 Ides gnornode.
 Geomrode giddum.
 Guth-rinc astáh.
 Wand (with) wolcnum.
 Wael-fýra maest.
 Hlynode for hláwe.
 Háfelan multon.
 Ben-geáto burston.
 Thónne blóð aet-spranc.
 Láth-bíte líces.
 Líf ealle for-swealg.
 Gaesta gifrost.
 Thára the thaer guth fornam.
 Béga folces wæs.
 Hira blaéd scacen.

XVII.

Gewiton him thá
 Wica neósian.
 Freóndum befeal:
 Frýs-land geseón
 Hámas and heá-
 Hengest thá-gyt.
 Wael-fágne wint
 Wunode mid Fin
 Unhlitme.³
 Eard-gemunde.
 Theáh-the he m
 On mére drifan.
 Hringed-stefnan.
 Holm storme wol
 Won with winde
 Winter ythe bele
 Is-gebinde.
 Oth-thaet other
 Gear in geardas.
 Swá nú-gyt déth
 Thá-the syngale.
 Séle bewítiath.
 Wuldor-torhtan v
 Thá wæs winter
 Faeger-foldan be
 Fundode wrecca.
 Gist of gearдум.
 He tó gyren-wrae
 Swithor thóhte.
 Thónne tó sae-lá
 Gif he torn-(ge)n
 Thurh-teón miht
 Thaet he Eóten(i
 Inne gemunde.
 Swá he ne fo(r)-v
 Worold-raedenne.
 Thónne him Hun
 Hilde-leóman
 Billa sele(st).

1 (?) Wigende.

2 (?) Befealne.

3

On bearm dyde.
 Thaes wæron mid Eóteunum.
 Ecge cuthe.
 Swylce ferth-frecan.
 Fin eft begæat.
 Sweord-bealo siðen.
 Aet (his)-selfes hām.
 Siðthan grimne gripe.
 Guthláf and Osláf.
 Aester sáo-siða.
 Sorge mændon.
 Aet-witon weána dæol.
 Ne meahste wæfre-mód.
 For-habban in hroðre.
 Thá wæs heal hroden.

Féonda feorum.
 Swilce Fin slaegen.
 Cyning on corthre.
 And seó cwen numen.
 Sceótend¹ Scyldinga.
 Tó scyp on-feredon.
 Eal in-gesteald.
 Eorh-cyniges.
 Swylce hie aet Finnes-hám.
 Findan meah-ton.
 Sigla searo-gimma.
 Hie ou sáo-láde.
 Drihtlice wíf.
 Tó Denum feredon.
 Læddon tó leóðum."

THE BATTLE OF FINNES-BURH—A FRAGMENT.²

" . . . nas byrnath.
 Næfre hleoðrode thá.
 Hearo-geong cyning.
 Ne this ne dagath eástan.
 Ne hér dráca ne fleógoth.
 Ne hér thiase healle.
 Hornas ne byrnath.
 Ac hér forth-berath.
 Fugelas singath.
 Gylleth graég-hama.
 Guth-wudu hlynneth.
 Scýld scefte on-cwyth.
 Nú scíneth thes mona.

Wathol under wolcnum.
 Nú arisath weá-dæda.
 The thisne folces nið.
 Fremman willath.
 Ac on-wacnigeath nú.
 Wígend³ míne.
 Habbath eowre land (sæht).
 Hicgeath on ellen.
 Windath on órde.
 Wesath on móde.⁴
 Thá arás monig.
 Gold-heáden thegn.
 Gyrde hine his swurde.

¹ (?) Sceótende.

² "The circumstance of our having a part of the very romance," says Mr. Wright, "which the bard is introduced singing, gives a singular air of verity to the pictures of early manners in this interesting poem. The fragment first printed by Hickes, and reprinted in Kemble's *Beowulf* under the title of 'The Battle of Finnes-burh,' was found by the former, as he says, in a MS. of semi-Saxon Homilies in the Archiepiscopal Library at Lambeth. It has since been sought there more than once, but without success. Perhaps it was the leaf pasted down in the binding of some MS. which belonged to a very different subject; and, if this be the case, it is certainly very desirable that it should be found, as, by separating it from the cover, more might possibly be discovered than Hickes was aware of."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 6, 7. London, 1842.

³ (1) Wigende.

⁴ (1) An-móde.

Thá tó dura eodon.	Gárluf gecrang.
Drihtlice compan.	Ealra aérest.
Sigeferth and Eaha.	Eorth-búendra.
Hyra sweord getugon.	Guthláfes sunu.
And aet othrum durum.	Ymb hyne gódra
Ordláf and Guthláf.	Hwearf-lacra hra
And Hengest-sylf.	Hraefen wandrod
Hwearf him on láste.	Sweart and sealo
Thá-gyt Gárluf.	Swurd-leóma stó
Guthere stýrodo.	Swylce eal Finne
Thæt he swá freólic feorh.	Fyrenu wáere.
Forman sith.	Ne ge-fraegn ic i
Tó thære healle durum.	Aet wera hilde.
Hyrsta ne báeran.	Sixtig sige-beorne
Nú hyt nítha heard	Sel gebáeran.
A-nyman wolde.	Ne nefre swá noc
Ac he fragr ofer eal.	Sel for-gyldan.
Un-dearninga.	Thonne Hnaefe g
Deór-mód haeleth.	His haeg-stealdas
Hwá thá duru heolde.	Hig fúhton fif-da
Sigeferth is mín nama, cwaéth he.	Swá hyra nán ne
Ic eom Secgena leód.	Driht-gesitha.
Wrecten wide cúth.	Ac hig thá duru
Fela ic weána gebád.	Thá gewát him v
Heardra hilda.	On wæg gangan.
The is gyt hér wítod.	Sáede thæt his b
Swáe thér thú-sylf tó me.	Abrocen wáere.
Secean wylle.	Here-sceorpum h
Thá wáes on healle.	And eác wás his
Wael-slíhta gehlyn.	Thá hine sona fr
Sceolde célod bord.	Folces hyrdo.
Genumon ¹ handa.	Hú thá wígend ² i
Bán-helm berstan.	Wúnda genáeson
Buruh-thelu dynede.	Oththe hwaether
Oth aet thære guth.	

57. "Hnaef Hocingum," *Hnaef*, the *Hocings*.¹ Hnaef whose name appears in the foregoing extract and in the fragment of the latter poem.

61. "Saeferlith Sycgum," *Saeferlith*, the *Sycgs*. ferlith mentioned in the "Battle of Finnes-burh."

¹ (1) Genumen.

² A doubtful line.

³

66. "Holen Wrosum," *Holen, the Wroens*,—"the Ostroen and Wrosten, in Pomerania," says Mr. Thorpe, and adds,—"*Lappenberg* and *Ettmüller* surmise that the Wroens may be the Scandinavian race, from whom the present Russians derive their name, and who first became known in the ninth century." But if the Wroens were the ancestors of the "present Russians," and descendants of the ancient Roxolani, they could not have belonged to the "Scandinavian race," or more properly, the Scandinavian division of the Teutonic race, the race to which they belonged being, in that case, without a shadow of doubt, the Slavonic.

69. "Offa weold Angles," *Offa was governing Angles*. "This," says Mr. Thorpe, "was Offa, (Uffo), the son or nephew of Garmund, (Wermund), and ancestor of Higelac, famed for his duel with the Saxon prince Hildebrand and his comrade Swend, on an island in the Eider, near Rendsborg. Though an Angle, Saxo makes him a Dane, influenced apparently by the Scandinavian propensity of transferring to the North the traditions of the Teutons." But chronology forbids us from considering Offa as an ancestor of Higelac, though the two were undoubtedly related; and with regard to the use of the word "Teutons," *Germanen*, would have been better, the Scandinavians themselves being Teutons.

70. "Alewih Denum," *Alewih, the Danes*.—"Alewih," the Anglo-Saxon for the Norse "Ole." "Alewih," says the same author, "is Ali, (Ole, Oluf), the natural son of Fridleif, who was treacherously murdered by Starkodder, while in a bath, at the instigation of his brother Frode IV. Offa and Ali, though here brought into contact, are placed far apart in Saxo's catalogue, but in points of chronology, I believe the poet to be more trustworthy than the historian."

71, 72. "Thára manna . . . ealra," *of all those men*,—the sovereigns just enumerated, and living in the time of the Scóp.

75. "Gealóh," *acquired*.

82. "Ane sweorde," *with one sword*, i. e. by single combat.

83. "Mearce gemæerde," (he) *enlarged his border, or extended his marches*, sc. "with Myrgingum," *on the side of the Myrgings*, l. 84. Mr. Kemble, in his "Postscript," (*Beowulf*, p. xxxiii.), would render "gemæerde," *settled*, sc. by his duel.

85. "Bí Fífel-dore," *upon the Fífel-dor*.—"Apparently," says Mr. Thorpe, "the Eider is designated, its ancient name (*Egidora, Agidora, Egdora, Egidur*), of which Eider is merely a contraction, being, no doubt, an analogous compound of 'Agis,' (A. S. 'ege,' O. N. 'ægir'), *terror*, and 'dor,' *porta*. The origin of this denomination is unknown. Thus, 'fífel-cyn,' 'fífel-streám,' *horrid, frightful race, or stream*.

O. N. 'fimbul' so 'fimbul-vetr,' 'fimbul-ṭhul,' &c." And Mr. Kemble: "'Fifel-dor' denotes *the door*, or *gate of monsters*, magical or ghostly beings, probably the marshy, uninhabited boundary-land, which was almost universally peopled, by popular tradition, with all kinds of evil spirits." But the name may have been originally applied to the *mouth* of the Eider *alone*, as the door by which the monsters of the deep entered the stream, or because they congregated there in large numbers, as they usually do at the mouths of all rivers. See further, *Gloss. sub voc.*

89. "Hróthgár," the same individual whom Beowulf relieves from the persecutions of Grendel and his mother; the founder and lord of Heort mentioned in l. 97.

94. "Wicinga cyn," either the "wicings," or pirates, or the inhabitants of Wic on the isle of Rugen. With the accent, if the former.

95. "And Ingeldes."—"Ingeld," says Mr. Thorpe, "according to Saxo, was the son and successor of Frode V. king of Denmark, or rather Leire, while here and in Beowulf, he appears as king of the Heathobards, and foe to Hrothgár." But here also the poet is deserving of more confidence than the historian.

106. "Folgate wíde," in a *wide retinue*, reading "folgate" in the place of "folgade." Mr. Thorpe, with the latter, "*was a follower in the suit of some patron.*"

138. "And mid Rúm-Walum," *and with the Roman foreigners.*

140. "Mid Aelfwine," *with Aelfwine*,—Alboinus, or Alboin, king of the Langobards.

149, 150 "Sercingum," . . . "Seringum,"—if these are oriental nations, the lines should be omitted; but they probably both belonged to the east of Europe. See further, *Gloss. sub nominibus.*

154. "Geweald áhte," *possessed authority over*, sc. "wyn-burga," *joyous cities*, l. 153, and referring to the gay cities of southeastern Europe, or of the Greek Empire.

155. "Wélena" and "wilna," we consider as common names, and governed like "wyn-burga" by "geweald," the Scóp intending to designate the wealth and high authority of the Constantinopolitan Caesar.—"Wélena," we have read for "Wiolane."

156. "Weala ríces," *the realm of the foreigners*,—the non-Teutonic peoples, and here as distinguished from the "Rúm-Walas" mentioned above, or those under the dominion of Rome.

159. "Mid Lidwicingum," *with the Lidwicings*, or the inhabitants of Llydaw, or Armorica,—the Bretons. See also *Gloss. sub nom.*

163–168. Probably ought to be rejected from the text, as the work of a later hand

271 "Ongre Myrgingum." is the place of "Ongred Myrgingum." where Mr. Thorpe reads "and again with the Myrgingum." But are not the "Ongre-Myrgingum" the same as the "Wah-Myrgingum." l. 226?

272 "Pia tunc." i. e. the number, whence the verb and participle in the singular.

273 "Gervied." scored.

274 "Boiling-rune." "an challenge verbiend." says Mr. Thorpe, but adds, as a note on the line, "Literally, an *chilling* number; which may be either a present or one of the past, signifying some peculiar way of reckoning money; or may signify that the 600 accents were added in chilling on the transcript."

275 "Pierne." or "rebn."

276 "Thine was boiling." where *I* and *Scilling*.—"Scilling," a number, it is supposed to have belonged also to the Myrgingum.

277 "Pierne rebn." as *Cher* once.

278 "Ingvaldow." the same person as "Ongvaldow." l. 62.

279 "Artus viddum." against *Artus's* people. *Widath*, therefore, had raised *Widath* and *Ymbow* before the death of *Artus*, who was executed in A. D. 453.

280 "Thet." *thematic* for "th."

281 "Wendman gude." these *idol* and *with gold*, or "Widga" and "Hama." the *chris*.

282-286.

Thus roving,
With their companions go about
The gleemen of men
Through many countries,
Their wants say,
Words of thanks utter,
Always south or north
Some one meet with
Well versed in songs,
Unparing of gifts,
Who before his nobility desires
His way to raise,
Earlship to perform,
Until all departs,
Life and light together.
He who works praise
Has under the heavens
Firmly established jurisdiction.¹

¹ Of the office of the Scop, and of the high estimation in which he was held

XXII. THE WANDERER.

From the *Codex Exoniensis*, pp. 286-293.

This piece consists of two parts, the Lament of an Ancient Scóp, whom war and destruction had driven from the "mead-hall" of his chieftain, and from his country, and lines by a later hand, in which what remains of the poem itself is encased as a precious stone, or preserved as a relic. To whom we owe its preservation, as that of all the older poetry of the nation, is unknown.

2. "Are gebíðeth," *experiences compassion.*
9. "Wáðan wraec-lástas," *tread exile-tracks.*
10. "Wyrð bíth full-araed," *his fate is fully conjectured.*
16. "Uhtna gehwylce," *each morning.*—"Gehwylce," the Old Abl. in the same case as "uhtna."
22. "Ic tó sóthe wát," *I know in sooth.*
23. "In eorle," *in a man.*
24. "Indrihten theaw," *a noble quality.*—"Indrihten," *lordly, noble, commendable,* we may say.
33. "Dóm-georne," *those fond of exercising sway.*
43. "Geára-iú," *years ago.*
45. "Hrusan heolstor bewráh," *the earth's cave hid.*
47. "Winter-ceárig," *worn down with years.*
60. "Sorh tó geferan," *sorrow as a companion.*
62. "Leófra geholdna," *'of (his) kind dear ones remaining,'* reading "geholdna" in the place of "geholena," which would mean *concealed*, and in the definite state.
72. "Wyn eall gedreás," *joy has all fallen!*
81. "Thinceth him on móde," *it seemeth unto him in mind*
86. "Swá," *as when.*
93. "Bathian brim-fuglas," *the sea-fowls bathing.*
96. "Gemenged," predicated of "hrím" and "snáw," separately.
99. "Sáre," *painful*, and to be referred to "benna."
107. "Fleótendra," *of the sea-faring.*
118. "Gesweorce," *it may sadden.*
132. "Ne tó hraed worde," *nor too quick in speech*, reading "worde" in the place of "wyrde."
138. "Aer he geáre cunne," *ere he be well experienced.*—Thorpe.

by the Teutonic peoples, see Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 3-7. London, 1842.

149. "Missenlice," agreeing with "weallas," l. 152

162. "Sumne fugel oth-bæc," *one a bird has borne away*. Mr. Thorpe conjectures "fugel" to mean here *a ship*, but the passage appears to have reference to the bearing away of children by birds of prey.

166-168. One with gory-countenance,
In an earth-pit
Has a man hidden.

172. "Laeste," in the *least*—the Old Ablative

173. "Eald-enta geweorc," the *works of the ancient giants*. Mr. Thorpe: "the *old works of giants*;" but "eald," from its position, can only be compounded with "enta."

183. "Cwóm," here used in the sense of *is*, as "hwaér" is never used in the place of "hwider;" nor would either *has come*, or *has gone*, express the idea of the Scóp.

185. "Gesetu," the plural, and idiomatic with "cwóm," the singular.

197. "Fornamon," the plural, with "thryth," "waepen," and "wyrd," as nominatives.

200. "Wyrd se máera," *Fate the powerful*. The use of "wyrd" proves the antiquity of the older part of this poem, and generally that of all others in which it is found. The word was rejected from the poetry of the nation belonging to the period succeeding the introduction of the Gospel, as savoring too much of heathenism. Perhaps among no other people was conversion to Christianity more thorough than among the Anglo-Saxons, as the abandonment of their previous literature to a great extent partly testifies. It was even alleged as a charge against Dúnstán, that he learned "the vain songs of his countrymen," probably with a view to their preservation; and from his well-known zeal in behalf of literature, we may owe no little of the earlier poetry that remains to us.

222. "Gesæc him sundor æt rúne," *sat him apart in meditation*.—"Him," here as explained under Beówulf, l. 51.—"Sundor," in this place, as its form shows, an adjective agreeing with "he" understood.

228-230.

Well shall it be unto him who seeketh mercy for him,
Comfort, from his Father in the heavens,
Where all dependance for us abideth.

A sentiment which shows the preserver of the Ancient Scóp's Lament to have been a Christian, and perhaps coming from the pen of Dúnstán himself.

XXIII. THE BANISHED ONE'S COMPLAINT.

From the *Codex Exoniensis*, pp. 441-444.

We have changed the title of this poem from that of the *Exile's Complaint*, which is evidently incorrect, inasmuch as the burden is not the complaint of one who has been banished from his country, but who, through the influence of enemies, is left behind by his lord when departing upon some expedition, and still further, sent off to one of the most desolate and retired districts of the parts in which he lived, to take charge of a herd, without any other shelter for his head than what nature afforded.

2. "Ful-geomorne," a *full-sad* one, reading "geomorne" for "geomorre," in which the second *r* is plainly an error of the transcriber, since as the Abl. adverbially, "geomore" alone would have been the proper form.

5. "Hwaet ic yrntha gebad," *what miseries I have endured*.

10. "Aerest," *first of all, especially*, which we have added from l. 11.

16. "Landes," governed by "hwaer," l. 15.

18. "Folgath sécan," we may say, *to engage in service*.

19. "Wineleás, wrecca faer," *a friendless, wretched journey*.

20-22. A change from the following reading—

For mínre weá-thearfe
Ongunnon thaet thaes mannes
Mágas hycgan,

in which "for" is substituted for the "faer" of the preceding line.

23. "Thurh dyrnne gethoht," *through dark thought*.

30. "Heorde," we have read for "heard." Mr. Thorpe: "Her heard," taken together, as a proper name, with "heht" in the preceding line, *promised*, and "niman," *to take*, sc. along with him. The last we would render, *to take charge of*, a sense in which *take* alone is used to this day in English.

34. "Furthon is mín hogu geomor," *indeed is my mind sad*.

35. "Thá ic me ful-gemaecne," *since I fully-matched with me*.

41. "Blithe gebaero," *blithe dispositions*, sc. "wit," l. 42.

49. "Feor genoh," *far enough off*.

50, 51. "Fela . . . faehtha," i. e. the effects of the many feuds, or enmitia.

- 52-55. Commanded they me to dwell
In a wood-bower,
Under an oak-tree,
In the earth-cave.

56. "Cald is the eorth-séle," *cold is this earth-hall*—"Cald," we have read in the place of "cald."

60. "Burh-tánas," we have read in the place of "burh-túnas," the idea being that the "tánas," from their number, formed as it were a "burh."

62. "Wic wynna léas," *a dwelling void of joys*—"Wic," here carrying out the idea of "burh."

64. "Bogeat," *has overwhelmed*.

84. "Heard heortan-geþhóht," *a hard thought of the heart!* Mr. Thorpe: "Heard-heortan geþhóht," *hard-hearted's thought!*

88. "Gedreág," (he) *should endure*.

89. "Sý uet him-sylfum gelang," *be depending on himself*.

91. "Sý," *let him be*.

93. "Mín freónd," the person alluded to in ll. 35-40.

95. "Storme behrímed," *made hoary with the storm*

97. "Wæstre beflówen," *drenched with water*.

XXIV. DEOR THE SCOP'S COMPLAINT.

From the *Codex Exoniensis*, pp. 377-379.

Nothing is known of this poem except what can be gathered from its contents, from which it appears to be the complaint of one Scóp who had been superseded by another, and who entertained the hope that he would be able to surmount his misfortune, offering unto himself arguments of consolation derived both from public and from private histories. From the manner in which allusion is made to Theódric and Hermannric, we would infer that it was composed not long after their times.

1, 2. "Weland," the Northern Vulcan—"Him bé," for "bé him," *in himself*—"Wraece," *of exile*.

9-11. "In this," says Mr. Thorpe, "probably the older story, it is said that Nithhad merely bound him (Weland) with a thong, while the Edda, magnifying the evil, informs us that he severed the tendons of his knees; 'Svá var gjört, at skornar voro sínar i knæ botom (fötum).' This, as tales are wont to gain by transmission, speaks

strongly in favor of the greater antiquity of the Saxon over the Norse version of Weland's mishap."

- 13, 14. That *he* surmounted,
So this may *I*.

15. "Beadohilde," the Dative.—Beadohilde, whoever she was, was probably well known in the Scóp's day,—both she and her story.

18. "Swá hyre-sylfre þing," *as her own case*.

19. "Géarolice," *certainly, to a certainty*.

23. "Thriste," *confidently*.

24. "Hú ymb þæt sceolde," *how as to that it should be*.

27. "Maethhilde," *of, or concerning Maethhilde*. But who she was, is not known.

28. "Mange," agreeing with "we," l. 27.

35. "Theóðric áhte," *Theóðric occupied*. Mr. Thorpe says: "'Áhte,' i. e. held, possessed, took refuge in, (during his exile of 32 years). Of Maeringa-burh, and Theodric's stay there during 30 winters, nothing is elsewhere related."

49. "Weán on wénan," *woes in expectation*.

53. "Ofer-eóde," predicated of "secg manig."

55. "Sitteth sorh-ceárig," *there sits one worn down with sorrow*.

57. "Sweorceth," *it darkens*.

73. "Dryhtne dýre," *dear unto my lord*.

78. "Heorrenda," says Mr. Thorpe, "is the Hórant celebrated in the poem of Kutrun as the Helt úz Teneland; of whose song it is related that—

'Dò sich diu naht verendet und ez begunde tagen,
Horant begunde singen, *daz dà bi in den hagen,*
Gesunigen alle vögele von suezzen gesange:
Die liute die dà sliefen die lāgen dò niht lange.'

For more relative to this celebrated scald, see Kutrun *passim*, and W. Grimm's *Heldeus*, pp. 325–330."

80. "Land-riht," *denizenship*.

83. "Ofer-eóde," we think is here predicated of "sorh-ceárig,"

l. 55. Mr. Thorpe refers it to the Scóp, which destroys the order of the poem.

XXV. THE RUIN—A FRAGMENT.

From the *Codex Exoniensis*, pp. 476-478.

PROLOGUE.

With regard to this poem, Mr. Thorpe says: "Although, like the fallen burgh which it so vividly and graphically describes, a ruin, enough remains to show that, in its entire state, it must have been one of the noblest productions of the Anglo-Saxon muse." The internal evidence, like that of the Scóp's Lament in the "Wanderer," (XXII.), is in favor of its composition before the conversion of the nation to Christianity. Besides, the scene of the "fallen burgh" is not in Britain, but where generations had passed away under the "Eóten," (ll. 11, 12). To the land where the "Eóten" had awayed, it must therefore be referred.

2. "Wyrda gebræcon," the *Fates have broken it*. See also l. 35.

11, 14. Generations under the Eóten
The earth-grave possesses;
The mighty workmen,
Passed away, come to naught.

20. "Ríce," i. e. hostile rule.

21. "Ofstonden," for which "up-stonden" should probably be read, the idea being that its walls remained erect under storms, (under stormum), i. e. the attacks of enemies.

22. Here the MS. has suffered.

23-27. The meaning of these lines is uncertain. For "weall-walan," in l. 25, Mr. Thorpe would read simply, "wealas," which "walan" itself would express, as we find the Gen. plural "walena" from "walan," as "walena unrím," (Anglo-Sax. Chronicle, A. D. 607); in this case, however, employed to denote the Welsh or Britons, but still as foreigners to the Saxons.

33. "Man-," in the place of the Rune of the same name and signification.

36. "Crungon waele wíde," all *perished in wide destruction*.

46. "Teáfor-geápu," *purple arches*.

49. "Hryre," *at its fall*.

61. "Brádan ríces," *of (the) broad realm*.

62. There would seem to be some lines lost here.

66. "Beorhtan bosme," *in (its) bright bosom*.

XXVI. A FRAGMENT.

From the *Codex Exoniensis*, pp. 473-475.

PROLOGUE.

This is apparently the remains of a larger poem, or rather the fragment of an episode from one. It commences with the address of a Scóp to an individual to rejoin a friend of his early days, who was in expectation of him, and who had sent by the hands of the minstrel himself a "beám" inscribed in Runic characters, either by which he was to be recognised, or perhaps containing the invitation expressed in the manner of the times, and closes, by a transposition that we have made, with the result of the meeting. As a composition, it probably belongs to the period antecedent to the introduction of Christianity and the Roman letters, a period to which some of the best poetry in the language can be referred.

4. "Sylf gemunde," *shouldst thyself remember.*

12. "An land búgan," *one land inhabit.*

19-22. After thou hast heard
 On the mountain's brow
 Sing the sad
 Cuckoo in the grove.

34. "Thín on wénum," *in expectation of thee.*—"On wénum," *lit. in hopes.*

41. "Thæt git," we have introduced, (the MS. being here defective), as "git" is alliterative and helps to carry out the idea, which is interrupted again in l. 44.

45-57. This we have transposed from the place of what follows, as it is evidently a continuation of the preceding address.

45. "Gif he thín be-hnige," *if he should fail thee.*—"Be-hnige," we have written for "be-neah."

48. "Gecyrre ic aet-somne," *I will return at once.*

49, 50. S, R, EA, W, and M, in the place of the Runes "sigel," "rād," "ear," "wén," and "man," unless the last is intended for the "daeg." Perhaps they denote the name of the Scóp, taken together.

71. "Theódnes dóhtor," *of chieftain's daughter!*—The acme of distinction and happiness in the mind of the Scóp.

XVII. ÆTHELSTAN'S VICTORY AT BRUNANBURH.

From Ebeling's *Angelsächsisches Lesebuch*, collated with the text as published in Ellis's *Specimens of Early English Poetry*,¹ with corrections, and a new arrangement according to the alliteration.

PROLOGUE.

The following notice of the battle, usually termed "the great battle," of Brunanburh, which this ode inscribed in the Saxon Chronicle commemorates, we here introduce, although in another tongue: "Anno gratiæ 937 Hybernensium, multarumque insularum rex Analafus paganus, a Scotorum rege Constantino invitatus, ostium Humbri fluminis cum valida classe ingreditur. Cui rex Anglorum Æthelstanus, et frater Eadmundus cum exercitu occurrentes, in loco, qui Brunanburh nuncupatur, a diei principio, usque in vesperam proelio protracto, quinque duces ex adversariis peremerunt, tantumque sanguinem ibidem fuderunt, quantum in nullo Anglia prælio fuscum eatenus audierunt. Reges vero Analafum et Constantinum ad naues fugere compellentes, cum glorioso triumpho ad propria remearunt."² The battle began in the night, the Danes having effected a surprise of the Saxon camp, and in the hurry and confusion, Æthelstán is said to have lost his sword, and to have been exposed unarmed in the middle of the combat, until the warlike bishop Odo, who was present on the occasion, furnished him with another. It was to the military abilities and exhortations of Odo that Æthelstán's success must be in a great measure attributed, a service which the king did not fail to acknowledge, as his promotion to the archiepiscopal see of Canterbury, upon a vacancy not long afterwards, clearly testifies.³

¹ Both these texts are equally unphilological, but the translation accompanying the latter hardly ever expresses the meaning of the original, while the rendering of some passages is absurd and even ridiculous. The translation certainly cannot belong to the present day, as it treats the language as a mass of gibberish; nor the notes, which are a disgrace to philology. The whole "specimen," as it stands, spoils a work in other respects commendable.

² Mattheus Westmon.—*Flores Historiæ*, p. 186. Frankfort, 1601.

³ The father of Archbishop Odo was one of the Danish chieftains who accompanied Hingwar and Hubba to Britain, in the destructive invasion of A. D. 870, and "with the worst prejudices of those ferocious barbarians," he is said to have disinherited his son because he listened to the Christian preachers, and to have driven him from his home. Odo took refuge among the West-Saxons with one of King Alfred's nobles, who adopted and educated him; and well on this occasion did he reward the protection which Saxon generosity had afforded him.

3. "Beorna beáth-gyfa,"—see XXVIII., l. 19.
- 6, 7. Life-long glory
Acquired in battle.
12. "Hamera láfum," *with the legacies of hammers, i. e. with swords.* Compare Beowulf, ll. 5653, 5654.
- "Hearde heatho-scearda,
Hamera láfa."
Hard war-sherds,
The legacies of hammers.
13. "Eaforan Eádweardes," the *sons of Edward*.—"Eaforan," lit. *heirs*, as inheriting Edward's bravery.—Compare the following line.
14. "Swá him ge-aethel wáes," *as was natural for them.*
17. "With láthra gehwaene," *against each one of their foes.*
25. "Secga sweetum," *under the troops of soldiery, i. e. under their movement.*
26. "Up" to be referred to "glád," l. 29, i. e. *glided up.*
32. "Oth seó aethle gesceaft," *until that noble creation, or object in nature.*
35. "Gárum agéted," *pierced with darts.*
37. "Ofer," *through.*
39. "Wérig, wíges sáod," *weary, satiate of war.*
41. "Andlangne daeg," we may say, the *livelong day*.—Observe here the accordance in case between the Prep. and noun.
42. "Eored cystum," the *host excellently.*
46. "Hindan," *in the rear, lit. from behind.*
48. "Myrce ne wyrndon," the *Mercians did not refuse.*
52. "Ofer áer-geblond," *over the purple wave*.—For the term 'áer-geblond,' applied to the sea, we have seen no satisfactory origin assigned, but it would seem to have arisen among those to whom, from situation on the coast, the deep was the first tinged with the morning rays. See also Gloss. *sub voc.*
53. "On lides bosme," *in the ship's bosom, or hold.*
55. "Faege tó gefeóhte," *doomed in the conflict.*
- 62, 63. Of the countless host
Of Seamen and Scots.
67. "Tó lides stefne," *to the ship's prow.*
68. "Litle weorede," *with a small force*.—The Old Ablative.
69. "Creád-cnearr," the *crews of the vessels.*
75. "On his cyththe north," *into his country north.*

80. "He wínes his mánga," *he was of his friends, ac. "acquired,"* l. 81.

89. "Bearn blonden-feax," *the fair-haired youth.*

90. "Bill-gesliffes," governed by "gylpan," l. 88.

98. "Cumbol-gehnáscotes," *of the conflict, or meeting of banners,—* the idea contained in "beadu-weorca," l. 95, carried out, as also in the lines which follow.

102. "Thaas-the," *because.*

107. "Dreórig-darotha láf," *the leaving of the dread darts, i. e. those who survived them.*

110. "Difelim secan," *to seek Dublin.* The author quoted from in the Prologue is wrong in making Anláf king of the "Hybernienses," since he was king of those Northmen who were engaged in the expedition against Aethelstán. It was Constantine who was "Hybernensium rex." The people of Ireland, those of the northern part especially, were usually termed *Scots* by the Saxons. Compare Introduction, § 15, Note (^N), and King Alfred's Orosius (XII.), "Ibernia thæt we Scot-land hátath," *Ireland, which we call SCOTLAND.*

118. "Wíges hreámige," *exulting in the issue of the war.*

119-129. *They left behind them
The raven to divide the prey,
The fallow-coated one,
And the swart raven,
Him with the horny beak,
And the dusk-coated eagle,
Swift from the rear
The carrion to devour,
The greedy war-hawk,
And that gray beast,
The wolf lurking in the wood.*

"Aestan hwatne," in which the idea is, that the eagle was to be seen hurrying from the rear,—rushing with the utmost speed of flight to outstrip the others, and arrive first upon the "wael-stéde."—Compare Judith, ll. 379-394.

133. "Folces," governed by "wael," l. 130.

143. "Wlance wíg-smithas," *proud war-smiths, i. e. the "Engle and Seaxe,"* l. 139.

XXVIII. THE DEATH OF EADGAR, AND SUCCESSION OF EDWARD.

From Ebeling's *Angelsächsisches Lesebuch*, with emendations, and a uniform arrangement of the text according to the alliteration.

PROLOGUE.

The following account of the Death of Eadgar and Succession of Edward, we have transcribed from the author in Latin previously quoted from: "Eodem anno (975) flos et decus regum, gloria et honor Anglorum, rex pacificus Eadgarus, cujus largitas et magnificentia totam jam Europam repleverant, anno aetatis suae 32. regni vero 16. ex hac vita transiens, pro regno terreno commutavit aeternum. Cujus corpus Glastoniam delatum est, et ibidem more regio tumulatum. Quo defuncto, ut dictum est, de rege eligendo magna inter regni principes dissensio est exorta. Quidam enim filium regis primogenitum Edwardum, quidam vero fratrem suum Aethelredum, de secunda uxore generatum, unanimiter elegerunt. Quam ob causam duo Archiepraesules, Dunstanus Cantuar. et Oswaldus Eboracensis, cum episcopis, abbatibus, et ducibus in unum convenientes, Eadwardum, ut pater ejus moriens dictaverat, elegerunt, electum consecraverunt, et in regem, quibusdam murmurantibus, inunxerunt. Nam noverca ejus Aelsdrihta, filium Aethelredum, vix septennem puerulum, promovere conabatur, ut potius sub ejus nomine regnare videretur. Sicque post decessum regis pacifici, regni status perturbatus est, et in execrationem commutatus. Nam principes plurimi et optimates abbates cum monachis de monasteriis, in quibus rex Eadgarus eos locaverat, expulerunt, et clericos, ut prius, loco eorum cum uxoribus induxerunt. Nam unus eorum Aelferius nomine, omnia pene monasteria, quae reverendissimis Aethelwoldus in provincia Merciorum construxerat, magna usus insolentia, subvertit. Sed super his quaestionibus ad beatum Dunstanum delatis, synodum apud Winton. congregavit, et in medio partium conflictu disputationis, imago dominica, quae altercantibus astabat in ecclesia, expressè locuta, ita allegatur, quod clericos omnes et eorum fautores confusos reddidit et elingues. Sed adhuc animis exactorum crudelium non sedatis, alia synodus Calnae constituitur, ubi cum in coenaculo, absente rege propter imbecilem aetatem considentibus totius regni senatoribus, magno conflictu hinc inde allegantium res ageretur, et Dunstanum quasi ecclesiae murum multorum jacula conviciorum impeterent, nec vincerent, solarium subito totum, in quod considebant, cum axibus dissolvitur et trabibus, omnibusque in terram truculenter elisis, solus Dunstanus stans super unam, quae

superstes erat, trabem, absque lacerione evasit. Caeteri omnes partis adversae, vel exanimati sunt, vel languore perpetuo sunt detenti. Hæc miraculum contulit pacem beato Dunstano et monachis ab impetu clericorum et aliorum, gratia hæc, et his similia, operante divina."¹

- 4, 5. Chose him other light,
Beauteous and winsome.

So Hrethel the father of Hygelac, in *Beowulf*, is said to have given up the joy of men, and to have chosen God's light, as if death, though coming in the natural order of things, was a voluntary assumption. The beauty of the idea in either case will be observed. The Anglo-Saxons, especially in the heroic monuments of the nation that have come down to us, seem to have avoided the use of the word *death*, as much as possible, usually substituting a periphrasis which implied a mere change of existence, or a passage to other scenes.²

25. "Tirfaest hæleth," i. e. Cyneweard, l. 30.

35. "Afyllod," *prostrated*.

43. "Forsawen," *despised*.

79. "Gihwam ig-bûcundra," *unto each of the island-dwellers*.

XXIX. THE WHALE.

From the *Codex Exoniensis*, pp. 360-365.

A moralization of extravagant stories connected with one of the animal creation, a species of poetry that met with great favor in the Middle Ages.

1. "Nû ic fitte gen."—The author had previously written upon a similar subject.

14. "Fastitôculon"—a word of uncertain coinage.

17. "Swylce worie," it, *as it were, roves*.

27. "Tó thám unlande," *unto that false land*, lit. *unland*.

46. "Raeste geliste," *desirous of rest*.

63. "Deofla wise," *the manner of devils*.

¹ Mattheus Westmon.—*Flores Historiae*, p. 193. Frankfort, 1601.

² The Teutons generally, though worshipers of hero-gods and objects in nature, believed in one supreme being, the Creator of all things, whose name has been preserved to this day in all the dialects of the common language. They also believed in a future state of existence, with rewards and punishments according to deserts in the present life. For the latter, compare *Beowulf*, ll. 1166-1172, and ll. 5469-5482.

70. "Wráthe," *support*.

77. "Fláh-feónd gemáh," the *impious archer-fiend*, says Mr. Thorpe, supposing "fláh" to be intended for "flá," or "flaa," *an arrow*; but perhaps we ought to read, "fah-feónd," with reference to the multifarious "wísan," and semblances of the "enemy of mankind," or even "fáh-feónd," *hostile fiend*. For "fah-feónd" compare *Beowulf*, l. 1112.

91. "Góda geasne," *cut off from all blessings*.

98. "Othre gecynde," *another property*.

140. "On unraed," *unto folly*.

163. "Here," says Mr. Thorpe, "a leaf or more is wanting."

XXX. RIDDLES.

From the *Codex Exoniensis*, pp. 470-473 and 479-500.

Of these we have selected some of the least obscure from the very large collection which the *Codex Exoniensis* contains. "From their intentional obscurity," says Mr. Wright, "and from the uncommon words with which they abound, many of these riddles are at present altogether unintelligible; but where they can be translated with any certainty, they are by no means devoid either of beauty or interest."¹

I.

2. "Tyne wáeron ealra," *there were ten in all*.

9. "Anra gehwylces," *of each one*. It is doubtful whether "gehwylces" should be governed by "fell," (l. 6), or by "séles," (l. 8). We have punctuated the text for the former.

11. "Ne side thý sarra," *nor their side the sorer*.

15. "Aweáhte," *awakened into life*.

In this riddle will be recognised either the aurelia of the butterfly, or the cicada.

II.

6. "Gumena gestreóna," *of the treasures, or we may say, productions of men*.

8. "Cyrred, thýrred," *turned and dried*.

¹ *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 79. London, 1842.

16. "*Lengeth*," and *slights*.
 19. "*Wilna brucath*," it *yields to the wishes*.
 23. "*Meldan mialfoe*," to *talk variously*.

This "*wiht*" is no other than that "*doughty hero*," Sir John Barleycorn.

III.

10. "*Aeghwaetheres*," of *each one*.

The subject of this riddle is Lot and his two daughters, and their two sons.

IV.

9. "On hrethre," in her *bosom*.
 11. "Niathan upweardne," the *lower part upward*.
 13. "Thaes onfengan," the *receiver's*, says Mr. Thorpe.
 16. "Fyllan sceolde," (he) *should fill me*, sc. "*rúwes nát hwaet*," with *I know not what of rough*, l. 17. We will here observe, that from the cognate Frankic was derived the present French expression, "*je ne sais quoi*,"— the "*nát hwaet*" of our text.
 17. "Raed hwaet ic máene," *guess what I mean*.

V.

8. "Dead mid fæcum," was *dead with the fishes*.

VI.

4. "*Blace*," as it stands, denotes *black*, but perhaps it should have the accent, with the signification of *pale*.
 6. "*Sanges rówe*," *rough of song*.
 12. "Nemnath hý sylfo," *name them yourselves*.

THE END.

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